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RELIGIOUS COMMUNICATIONS.

THE LIFE OF THE APOSTLE PAUL.

(Continued from p. 489.)

ON the following day Paul was examined before the Chief Priests and the Council; but when he prefaced his defence by declaring, *that he had lived in all good conscience before God until that day*, the High Priest commanded him to be smitten on the mouth. Upon this violation of public justice and decency, the Apostle was transported to unbecoming warmth, and he sternly answered, *God shall smite thee, thou whited wall. For sittest thou to judge me after the law, and commandest thou me to be smitten contrary to the law?* But when they who stood by said, *Revilest thou God's High Priest?* instantly recalling a Christian temper, he answered calmly, *I wist not, brethren, that he was the High Priest; for it is written, Thou shalt not speak evil of the ruler of thy people.* How happily is this error corrected, and how needful is the admonition to respect the magistracy, even when it is degraded by him who is placed in it, lest we should poison the public mind, and sever those bonds which are essential to social order! The weakness of human nature considered, it is not surprising that good men, particularly if misled by false zeal, should lose their temper in even a greater degree than St. Paul did; but that, in the hour of recollection, they should approve and vindicate such a spirit, may well excite a doubt whether they have indeed acquired the mind of Christ?

After Paul had made his defence, perceiving the council to be divided, and that the Pharisees were inclined to judge him favourably, he seized the critical moment, and appealed to them, saying, *Men and brethren, I am a Pha-*

risee, the son of a Pharisee. Of the hope and resurrection of the dead I am called in question: Thus, with equal truth and judgment, resting his cause on the resurrection of Jesus; while with admirable address, he interested the Pharisees in his behalf, by shewing the question in debate to be closely connected with the grand truths which they vindicated against the Sadducees. For the Sadducees say, their is no resurrection, neither angel, nor spirit: but the Pharisees confess both. This appeal had the desired effect; for the Scribes, which were of the Pharisees part, arose and strove, saying, We find no evil in this man; but if an angel or spirit hath spoken to him let us not fight against God. A conflict so fierce and tumultuous now arose between the hostile sects, that Lysias fearing Paul would have been torn in pieces among them, rescued him with an armed force, and secured him in the castle, until being informed of a conspiracy against the life of his prisoner, he sent him by night, under a strong guard, to Felix, at Cesarea. Thither he was followed by the High Priest and Elders, and accused to the Governor, who referred the cause to a second hearing, when he should have acquired some satisfactory information from the Chief Captain. In the meanwhile Paul was remanded to the care of a centurion, with permission to see his friends, and to preach in his own house. Among the curious inquirers into the principles of the new religion were Felix and his wife Drusilla, a Jewess, who sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix

trembled, and answered, *Go thy way for this time ; when I have a convenient season, I will call for thee. He hoped also that money would have been given him of Paul that he might loose him : wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came in Felix's room, and Felix, willing to shew the Jews a pleasure, left Paul bound.*

Paul's sermon to Felix instructs every minister in the duty of adapting his discourse to the auditory, and instead of indulging in mere commonplace, or displaying his skill in curious and elaborate disquisitions, to call the attention of his hearers to things of everlasting concern ; forcibly impressing the guilty conscience, and speaking to the hopes and fears of the soul, by an unequivocal and energetic declaration of those solemn sanctions, which give life to the moral law, and interest to the promises of the Gospel. Let us all also be warned, by the example of Felix, to shun procrastination ; and while the terrors of the Lord are deeply affecting our spirits, let us humble them before God, and continue in prayer, till our weary souls obtain liberty and peace. From Paul's declining to purchase his liberation by a bribe, that valuable rule, *not to do evil, that good may come*, is exemplified and recommended. To buy what justice should give, is to feed vice, to render it bold and daring, and to diminish to the poor the means of redress. Besides, evil is deceitful and progressive ; if we buy justice to-day, we may buy injustice to-morrow, and what we learn to buy, we shall perhaps be equally disposed to sell. It is also worthy of observation, that while Paul could not with safety preach the Gospel at Jerusalem, nor, perhaps, in any city of Judea, he was, for two years, under the protection of the magistrate, in the second city of the province, in the court of the Proconsul ; and there had an opportunity of declaring the truth to an order of men, with whom he could otherwise have had little intercourse.

When Festus came to his province, the Jews resumed their prosecution

of the Apostle, who, perceiving the Governor disposed to act partially against him, he again pleaded his privilege as a Roman, and appealed to the personal judgment of Cæsar. This appeal was readily admitted ; but as nothing had been charged against him, of which the Roman laws took cognizance, but both the accusation and defence appeared a matter of *superstition* respecting *one Jesus who was dead, whom Paul affirmed to be alive*, Festus was embarrassed at the idea of sending him to the Emperor without some specific complaint, and as about that time he received a visit from King Agrippa, who was a Jew, and *expert in all the customs and questions* of the nation, he gave the Apostle another hearing before him, that *after examination he might have somewhat to write*. The behaviour and defence of St. Paul, on that occasion, as it is recorded in the 26th chapter of the Acts of the Apostles, was truly great and admirable. It is impossible not to feel the beautiful simplicity, and the calm but impressive eloquence of the Apostle's speech. Never did prisoner address his judge with more manly freedom and dignified respect ; nor did any minister ever make a more direct but respectful application to his hearer, than Paul did to King Agrippa. This noble defence, it may be presumed, recommended itself to the understanding and conscience of many present, since Agrippa was compelled to confess, *Almost thou persuadest me to be a Christian* ; and both he and Festus acknowledged that Paul had *done nothing worthy of death or bonds, and might have been set at liberty if he had not appealed to Cæsar*.

Not long after this occurrence, St. Paul, accompanied by Luke, Timothy, and others, embarked for Italy, and the interesting particulars of his voyage are narrated in the 27th and 28th of the Acts. Without presuming that we can nicely scan the wonderful scene of Providence which is there displayed, it is obvious that St. Paul is the principal figure in the piece. To plant the barren rock of Malta with the immortal vine of Christianity, and

to give a loud and merciful call to Paul's numerous shipmates, were evidently a part of the design of Providence in exciting the storm which overtook him; and the whole was ordered so as to fix every eye on the great Apostle, and to prepare every heart to receive his ministration with respect and gladness. To him the impending tempest was first revealed, and as he predicted their danger, so when the storm, raging in its fury, had sunk every heart with sadness, and deprived them of all hopes of safety, he was authorized to announce infallible deliverance, and to declare, that his God had given to him the lives of all who sailed with him. He advises, exhorts, and comforts them, and appears as the angel of life watching over their preservation. From the conduct of St. Paul we may remark, how much superior to all natural and acquired courage is the magnanimity of the humble Christian! Supported on either hand by divine goodness and power, he calmly resigns himself to the disposal of overruling wisdom, knowing, that *all things work together for good* to the man who fears and loves his God. While the soldier, statesman, merchant, artist, scholar, boast themselves as the defence, strength, and ornament of the land, how little do they reflect, that God's government of the world is of a moral nature, and its ultimate end to promote the greatest possible quantum of moral good; and how little do they suspect, that as the Roman crew owed their lives to the piety and prayers of Paul, so that unless *the Lord of Hosts, had left unto us a very small remnant*, who are followers of his faith, the country might, by this time, *have been as Sodom, and like unto Gomorrah*.

When they reached the shore, some by swimming, and others on pieces of the wreck, the islanders received them with much kindness, and kindled a fire for their refreshment. In this good work the active Apostle was cheerfully assisting, when a viper came out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his

hand, they said, *No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, and fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said he was a God.* From the narrative it is clear, that the Apostle was bitten by the viper, though the poison had no power to injure him. Casual as the incident may appear, the Christian will see in it the hand of God directing these kind barbarians to the man who could recompense their hospitality by communicating to them the unsearchable riches of Christ; and though their first and second attempt to decypher the mystic characters of Providence were unsuccessful and erroneous, yet in the Apostle they found an interpreter, who enabled them to read the writing, and to understand its important meaning. During the three months Paul staid at Malta, he wrought many miracles of healing, and preached the Gospel with success, as may be inferred from the treatment which he and his friends received; for St. Luke says, *they honoured us with many honours, and when we departed, they loaded us with such things as were necessary.* Charity also hopes, that of the 276 souls, who owed their lives to Paul, some were found not deaf to wisdom's voice, nor disobedient to the heavenly calling.

Landing at Puteoli, Paul refreshed himself seven days with Christian friends whom he found there, and then proceeded on his journey. At the Appii Forum and Three Taverns, places fifty, and thirty-three miles from Rome, he was met by a deputation of Roman Christians, who went forth with as much pleasure and expectation to meet this illustrious prisoner, as ever did the myriads whom that proud city poured forth to grace the triumphs of her Consuls and dictators. To all of them he was known by the elaborate Epistle he had written to them two years before, and a few of them were his dearest friends.

Such were Aquila and Priscilla, his old hosts at Corinth, and in whose house the Roman Christians held their assemblies. Also his convert *Epineus*, the first fruits of Achaia, *Mary*, who bestowed much labour on him, his kinsman *Herodian*, and *Andronicus* and *Junia*, his kinsmen and fellow-prisoners, who were of note among the Apostles, and who were in Christ before him. Some of these worthies, it may be presumed, were among the deputies, and when Paul saw them he was comforted by the demonstration of their love, thanked God, and took fresh courage. Three days after his arrival at Rome he assembled the chief Jews, and when he found that they had neither received letters from Judea concerning him, nor any of the brethren who came from thence had spoken any harm of him, at their request he expounded to them, and testified the kingdom of God, persuading them concerning Jesus out of the law of Moses and the Prophets, from morning till evening. And some believed the things which were spoken, and some believed not. After having thus cleared his conscience towards the Jews, he turned his ministry to the Gentiles, and was two whole years in his own house, with a soldier to guard him; preaching with all confidence, no man forbidding him, and with such success, that he declares his imprisonment had fallen out to the furtherance of the Gospel. For many of the brethren, animated by his exhortation and example, were much more bold to speak the word without fear; his bonds for Christ were manifest in all the palace, and in all other places, and there were now saints of Jesus even in the court of the profligate Nero.

As Paul had appealed to Cæsar, it is natural to think that he took his trial before him, and was acquitted: nevertheless some critics of reputation think that he was liberated without trial. Nor is their opinion without colour. Paul's prosecution had been pending near five years; the troubles of Judea were increasing; no specific charge had ever been brought against him; the centurion, Julius, would

make a favourable report; his being a citizen would be of some avail; Burhus, the Prætorian Prefect, was a just man; and Nero himself had not yet commenced persecutor. If all these circumstances be considered, it is very possible that Paul was liberated without trial, no one appearing to prosecute him.

The subsequent course of Paul's labours can be traced only by a careful comparison of such materials as may be collected from his Epistles, and as this is already done by the learned author of the *Annales Paulini*, it is deemed expedient to be guided by his authority in memoirs, the professed object of which is to edify the pious, rather than to merit the approbation of the learned. Departing from Rome, it is reasonable to think, that Paul preached the Gospel in various parts of Italy; and in the year 64 he is supposed to have fulfilled his purpose of travelling into Spain, and to have made his progress through Crete, where Titus was left to settle the churches of that island. From thence, accompanied by Timothy, he sailed to Judea, visited Jerusalem a fifth time, then returned to the Lesser Asia, and visited the Colossians, whom he had never seen before; and leaving Timothy at Ephesus, after he had communicated Hymeneus and Philetus, he departed for Macedonia, where he spent some time with his beloved Philippians, and passed the winter of 65 at Nicopolis in Epirus. In the spring of 66 he again visited Achaia, and Corinth its capital, and then took his route through Troas and Miletus, where he left Trophimus dangerously ill. In 67, when the rage of Nero's persecution had spent itself at Rome, and the Emperor was now in Greece, Paul returned to Rome, probably with a view to comfort and strengthen the brethren there, whose spirits were much dejected by the dreadful havoc with which the Church had been wasted. But he does not appear to have been there long, before he was apprehended at the command of Helius Cæsarianus, to whom Nero had delegated absolute power during his ab-

sence in Greece. The treatment he then found was harsh and severe. Instead of being a prisoner at large as before, he was committed to close confinement, and had no open intercourse with the Church. Probably the flower of the flock were cut off, and those who remained were so dispirited, as rather to consult their own safety, than generously to share the shame and danger of his bonds, as at his first visit. This St. Paul intimates pretty clearly in his Second Epistle to Timothy. *At my first answer no man stood with me, but all men forsook me. I pray God, it may not be laid to their charge.* The same may also be inferred from his prayer for Onesiphorus, *who oft refreshed him, and was not ashamed of his chain; but when he was at Rome sought him out diligently, and found him.* That there should be so much difficulty as he here intimates, in finding out a man of his eminence, can only be accounted for from the unhappy state of the Roman Church, where terror reigned, and produced general concealment. But notwithstanding he was deserted by his fearful brethren, yet *the Lord stood with him, and he was delivered out of the mouth of the lion.* This deliverance, however, he was sensible was only temporary, and that *the hour of his departure was at hand.* The sacrifice of his blood he had long expected, and ardently desired, to pay; and now he was prepared to complete it with all gladness. Looking back on his Christian course, he is refreshed by the testimony of a good conscience—I *have fought a good fight, I have kept the faith:* and looking forward, he rejoices in certain hope of *the crown of righteousness.* But while in the body, with calm undiscouraged zeal, his cares are those of an Apostle. By means of Luke, the beloved physician, and the faithful companion of his travels who was with him, he appears still to have superintended the concerns of the Roman Church, and we find him summoning to his assistance his son Timothy, and requesting him to bring Mark with him, whom, notwithstanding his former cowardice, he

deemed worthy of standing in this honourable post. Whether he lived to embrace Timothy and Mark is uncertain; but having now finished his course, in the last year of Nero, and the 68th of Christ, and on the 22d of February, as Clemens Romanus testifies, he changed mortality for life, and was crowned with martyrdom by decapitation. His death was such as became his life. The theatre selected for his suffering was the grandest which could be chosen; and we may be confident that the peculiar grace which had so eminently distinguished his life, would decorate its closing scene with every circumstance which could give interest to his dying testimony, and render it impressive and useful to the Church and to the world.

(To be concluded in our next)

For the Christian Observer.

REFLECTIONS ON EXOD. ix. 16.

In very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth.

It were rationally to be expected from a variety of considerations, in arguing *à priori*, that if ever God should vouchsafe to favour mankind with a written revelation of his will, it would contain many assertions and modes of expression, which, in process of time, must unavoidably become obscure and “hard to be understood;” and which men of ungodly minds would “wrest unto their own destruction.” This difficulty would also be considerably increased, so soon as ever the original language in which such revelation was communicated, ceased to be the living language of men.

To vindicate therefore any obscure passages or expressions in Holy Scripture from misrepresentation or misconstruction; to give them a fair and satisfactory interpretation; and hereby to shew, that they are perfectly consonant both to the known attributes of the divine nature, and to the whole analogy of faith, appears to be an employment well worthy of every man who is a friend to genuine religion; and it is the hope of affording a little assistance in the accomplishment of so laudable a design, that has given rise to the following remarks, which are, with defe-

rence, submitted to the candid examination of every pious and judicious reader.

Whilst I contemplated, many years ago, the different explanations which different expositors and commentators had given to Exod. ix. 16. in connection with the correspondent quotation of St. Paul in Rom. ix. 17.; and had observed that such writers, whether Calvinistic or Arminian, were manifestly biassed by a partiality to their respective systems of Christian theology; a conjecture arose in my mind, that possibly the specific Pharaoh, of whom the Scripture makes mention in Exod. ix. did not reign in Egypt by the title of hereditary right; or, that he did not succeed to the throne in a lineal descent from that Pharaoh, who was the illustrious patron of Joseph and his kindred; but either by violent usurpation, or by descent, in some distant collateral branch from the original stem; and that if such conjecture could be substantiated by solid evidence, the great difficulty, which had hitherto been the subject of dispute, would instantly vanish. For it would then be seen that the sacred historian, on whose authority the ambiguous assertion rested, had simply related an event which came to pass in the course of God's Providence, previously to the effusion of the miraculous plagues on a guilty land; and, moreover, that the said Pharaoh was raised up by divine appointment to be an oppressor, for a season, both to the Egyptians and the Israelites, in the same sense as Attila, King of the Huns, was to the Pagans and Christians of the Roman empire in a later age.

This conjecture naturally led to a diligent examination of the Hebrew text in the Old Testament, and of the Græek in the New, in order to discover whether it was at all inconsistent with the letter of divine inspiration. For the words themselves (it was taken for granted) could never be made fairly and without violence to imply, either in Hebrew or Greek, that God *purposely created or brought into existence* an execrable tyrant, that in him might be displayed the awful nature and extent of avenging wrath. That such a meaning, however, has actually been ascribed

to the passage before us, is a notorious fact; and, in proof, it will be sufficient to appeal to Beza's interpretation of ἐξήγειρα σε, *feci ut existeres*. Yet I am not so uncharitable as to suppose, that either Beza, or others who concurred with him in sentiment, ever cherished the thought of imputing to God the origin of moral evil; but that they here adopted an interpretation which seemed in their judgment to be most natural and most agreeable to the letter of the Hebrew, without duly adverting to the conclusion deducible from it.

The words in Exod. ix. 16. are, "In very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." And the words, as quoted by St. Paul, in Rom. ix. 17, are exactly parallel, viz. "Even for this same purpose have I raised thee up, that I might shew my power in thee; and that my name might be declared throughout all the earth."

The Hebrew word, on which the whole weight of the difficulty lies, is עָמַדְתִּי, of which our translators have honestly given us a literal rendering in the margin, "made the stand." But this is a metaphorical mode of diction, which they have wisely declined to admit into the text; because it does not exactly harmonize with the term adopted by St. Paul, ἐξήγειρα. And it is remarkable, that ἐξήγειρα is not the word, which the LXX. have used, but διασώψας, *thou hast been preserved*; which, whether intended or not, is an evasion of the difficulty; a dissection, rather than a solution, of the Gordian knot. We must therefore conclude, that St. Paul purposely deviated from the Septuagint-version, (and there are many more instances of the like deviation in all the writings of the New Testament) and was divinely directed, for the better instruction of Christians, to translate the original anew.

It would now be a waste of time to amuse the reader with the various significations, of which the word עָמַדְתִּי is capable. Whoever wishes to see them recited in detail, may consult Poole's Synopsis, both on Exod. ix. 16, and Rom. ix. 17. St. Paul's ἐξήγειρα is an unexceptionable warrant for our pre-

sent translation, *I have raised thee up*. If therefore we consider the idea which the sacred writers wished to convey, as coinciding with *exaltation, advancement, promotion*, and the like; the question immediately occurs, in what did it consist? or, what was the peculiar eminence of station to which God was pleased to exalt him? It was that of a regal throne. For, by the invisible hand of Divine Providence, he was advanced to the high honour of presiding as sovereign over all the land of Egypt. This furnishes an easy explanation to Exodus i. 8. and derives a degree of authenticity from it. "Now there *arose up a new king over Egypt, which knew not Joseph*" Hereby was verified that observation, which was afterward made by Daniel the prophet, "The Most High ruleth in the kingdom of men, and he giveth it to whomsoever he will. He changeth the times and the seasons. He removeth kings, and setteth up kings."

Conceiving that I had discovered the true sense of the passage, I was naturally led further to inquire, whether it received a sanction from any other history besides that of Moses. And though the inquiry did not afford complete satisfaction, yet it was not entirely fruitless.

It is generally allowed that the word *Pharaoh*, in the ancient Egyptian language, was a name of office, and signified a king; and that there are many *pharaohs* of Egypt mentioned in Scripture. The first four of them claim our present attention; and possibly, between these, one or more others might have intervened, and swayed the Egyptian sceptre, whom the Scripture has passed over in silence. The first of them lived in the time of Abraham. The second was he, whose dreams were interpreted by Joseph. The third distinguished himself by his base ingratitude in forgetting the invaluable services of Joseph, and by his cruel edict which doomed all the male infants of the Hebrews to submersion in the Nile; and under his reign Moses was born. The fourth was that tyrannical monster, to whom Moses and Aaron addressed themselves by divine commission, and

who was soon afterwards drowned in the Red Sea.

The third appears to have had no male heir, in default whereof his daughter seems to have patronized the Hebrew infant, Moses. And she not only rescued him from the general massacre; but gave him a princely education, on purpose to qualify him for wearing the crown of Egypt after the demise of her father. For Moses himself informs us, Exodus ii. 9, 10. that, after he had been nursed for a time at the expense of Pharaoh's daughter, he was "brought unto her, and became her son. And she called his name Moses." St. Paul also says, Heb. xi. 24—6. "By faith Moses, when he was come to years refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

In corroboration of this sentiment, we learn from Josephus, in his second book of Jewish Antiquities, chap. v. that her name was *Thermutis*; and that, previously to the birth of Moses, the royalty had been transferred to another family. But who was the immediate predecessor, or immediate successor, of her father, is a matter of which neither Josephus nor the Scriptures have given us any information. He says, however, that *Thermutis*, having no offspring of her own, adopted Moses for her child on account of his divine beauty and excellent understanding; and that she also presented him to her father, as one that should succeed him in his kingdom; and that, after the death of her father, Moses, by divine instruction, addressed himself to the Hebrews, and prevailed on them to accept him for their leader in departing out of the land; and then presented himself before the king, who had newly assumed the reins of government, and expostulated with him on the subject of their liberation. But the king's name he has not mentioned.—Neither can the point be ascertained by an appeal to the testimony of any other historian of Jewish or profane antiquity. For the chronological succession of the

first kings of Egypt is so deeply enveloped in obscurity, and all that Herodotus, Diodorus, Eratosthenes, and others, have written on the subject, is so replete with mutual contradictions, that it has been considered by many learned men as in a great measure fabulous and uncertain.

The declaration of Jehovah, in the passage before us, appears now to be simply as follows. "For this cause have I exalted thee from thy former station to the august throne of Egypt, that in thee I might display the boundless extent of my power; and that, by thine instrumentality, I might declare my name (all the awful and adorable attributes of my essential character) throughout all the earth?" E.

For the Christian Observer.

PART IV.

THOUGHTS ON THE SABBATH.

(Continued from p. 495.)

ANSWERS TO OBJECTIONS.

WHEN I sat down to communicate my *Thoughts on the Sabbath* to the CHRISTIAN OBSERVER, my design was to avoid, as much as possible, the appearance of controversy; and merely to state what I conceived to be the doctrine of Scripture. But as this subject has been treated at large by a modern author, of high reputation in the learned world, who has shewn the great utility of sabbatical institutions, but whose views do not altogether coincide with mine, it might appear supercilious in me to omit taking particular notice of the arguments which he had adduced to prove, that the Sabbath was not instituted till after the departure of the Israelites from Egypt, and remained in force only during the Jewish Dispensation. In my preceding papers I have not been inattentive to the arguments of this author, and have already, in effect, given a reply to some of them. I now proceed to consider those of which I have hitherto taken no notice, or to which my answers have not been sufficiently explicit.

1. This author candidly acknowledges, that "if the divine command was actually delivered at the creation, it was addressed, no doubt, to the whole human

species alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it."*

It becomes us, then, to weigh with the utmost caution the words of Scripture, respecting the transactions of the *seventh day*, as recorded in the book of Genesis. If this passage declares, that God *then* blessed the seventh day, and sanctified it; all debate about the extent of the obligation of a sabbatical institution is precluded.†

But it is objected, that "the words," Genesis ii. 3. "do not assert that God *then* blessed and sanctified the seventh day; but that he blessed and sanctified it *for that reason*," because that on it he had rested from all his work, &c.; "and if any ask, why the Sabbath, or sanctification of the seventh day, was *then* mentioned, if it was not *then* appointed; the answer is at hand; the order of connection, and not of time, introduced the mention of the Sabbath, in the history of the subject which it was ordained to commemorate."‡

I am here at issue with the author whom I have quoted, as, in my apprehension, the words in Genesis do clearly assert, that God *then* blessed and sanctified the seventh day, as well as that he sanctified it, *because* that on it he had rested from all his work of creation.

In the first and beginning of the second chapter of Genesis, we have a distinct chronological account of the transaction of the first seven days, after it had pleased God to begin the stupendous work of creation. The transactions of the seventh day are as distinctly marked as those of any other day, with this difference only, that with respect to the six preceding days the work is first mentioned, and then the day; whereas, with respect to the seventh, the day is first mentioned, and then its transactions are enumerated.

On the first day, God said, *Let there be light, and there was light.* On the sixth, *God created man in his own image*; and, on the seventh day, *God end-*

* Paley's Principles of Moral and Political Philosophy, 8vo. ed. vol. ii. p. 80.

† Paley's Principles of Moral and Political Philosophy, 8vo. ed. vol. ii. p. 80.

‡ Ib. p. 76.

ed his work which he had made; and he rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it, because that on it he had rested from all his work which God created and made. All the transactions enumerated in this passage belong to the seventh day as clearly, in my apprehension, as the creation of man belongs to the sixth; nor can I discover any thing in the passage, except the division into verses, which could mislead a reader of plain understanding. On the seventh day God ended his work and rested, and blessed the day, and sanctified it. All these things are mentioned as having taken place on that day. It is as expressly declared that he *then* blessed and sanctified the day, as that he rested on it. I do not know how we can prove any thing from the Scripture, if a passage so plain as this is not to be understood in its obvious sense, unless some subsequent revelation, equally clear, had compelled us to adopt another meaning.

The literal sense of the words is confirmed by the reason which is given for the sanctification of the seventh day. God sanctified the day, BECAUSE *that in it he had rested from all his work which God created and made.* One design of the original institution was to celebrate the work of creation; and when should we expect the celebration to commence? Surely at the time immediately succeeding the transaction to be celebrated. The Almighty has, since the creation, frequently appointed periodical times and significant actions for the purpose of commemorating signal interpositions of his Providence, or remarkable mercies vouchsafed to mankind. In all these cases the celebration was directed to commence from the period of the mercy to be celebrated. The Passover began with the deliverance of the Israelites, and the sacrament of the Lord's Supper at the death of Christ. But to suppose that an institution, designed to commemorate the creation of the world, had no existence till two thousand years after the event, is so strange in itself, and so contrary to the

conduct of God on similar occasions, that the idea cannot be received without a clear warrant from Scripture.

"2. If the Sabbath had been instituted at the time of the creation, as the words in *Genesis* may seem at first sight to import—it appears unaccountable that no mention of it, no occasion of even the obscurest allusion to it, should occur either in the general history of the world before the call of *Abraham*, which contains, we admit, only a few memoirs of its early ages, and those extremely abridged; or which is more to be wondered at, in that of the lives of the three first *Jewish* patriarchs, which in many parts of the account is sufficiently circumstantial and domestic."*

If the argument contained in this passage proves any thing, it will prove too much. It will prove, that the observance of the Sabbath ceased during upwards of four hundred years after its institution in the wilderness; for in all that period we have "no mention of it," nor does "the obscurest allusion to it occur." The history of the settlement of the Jews in Canaan, as related in the book of *Joshua*, is in many parts so circumstantial, that one might have expected to find some mention of this important institution. The Israelites marched round the city of *Jericho* in military array during seven successive days, (*Joshua* vi.) one of which must have been the Sabbath; yet no express "permission is recorded to dispense with the institution" during this week. The book of *Judges* contains a series of revolts from the worship of the true God, and of deliverances from the miseries which these revolts brought upon the Jews. Yet we find in the history no reproof for the contempt of the Sabbathical institution, though this was a crime particularly marked by the prophets, as a principal cause of the national punishments inflicted on that favoured, yet perverse people.

We argue unfairly, and in a manner injurious to religion, when we oppose the silence of Scripture in one part to its express declarations contained in another. *Abraham* is particularly com-

* *Paley's Principles of Moral and Political Philosophy*, 8vo. ed. vol. ii. p. 75.

mended by the Almighty for his care in commanding his children and household to keep the way of the Lord: and we are certain, that Abraham rejoiced to see the day of Christ, and he saw it, and was glad. John viii. 56. Yet where do we find, in the Old Testament, the least hint that he communicated this most important branch of knowledge to his family.

The sacrifices under the Mosaic law were typical of the atoning sacrifice made for our salvation by the death of Christ, and Moses was instructed in the typical nature of the ceremonial law, when he received the commands of God respecting that institution. *The law had a shadow of good things to come.* Heb. x. 1. The service of the tabernacle afforded a figure for the time then present, ch. ix. 9; and the Jewish priests served unto the example and shadow of heavenly things, AS MOSES WAS ADMONISHED OF GOD, when he was about to make the tabernacle, ch. viii. 5. Yet where is this chief design of the ceremonial law mentioned in the writings of Moses, though it is explicitly and repeatedly taught in the New Testament?

The silence of some parts of the Scripture respecting the Sabbath, cannot, therefore, with justice be opposed to the declarations which we find concerning it in other parts of the word of God.

3. It is objected, that in the 16th chapter of Exodus, where the Sabbath is first mentioned, after the passage in Genesis already quoted, there is not "any intimation that the Sabbath, then appointed to be observed, was only the revival of an ancient institution, which had been neglected, forgotten, or suspended.*

I wish your readers to examine this chapter with attention, and consider, whether the language, upon the first mention of the Sabbath, is more suitable to an old institution, "neglected or suspended," or to one which was totally unknown.

The Israelites having murmured in the wilderness for want of food, God

graciously promises them a miraculous supply. *Behold, I will rain bread from heaven for you; and the people shall go out, and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.* Exod. xvi. 4. 5. The people obeyed this injunction, and on the sixth day they gathered twice as much bread; and all the rulers of the congregation came and told Moses. ver. 22. And he said unto them, *This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.* ver. 23.

Is this language suitable to a solemnity which had never been instituted? As the Ten Commandments had not, at this time, been delivered to the Israelites, the duty of sanctifying the seventh day must have been totally unknown, if no prior command on this subject had existed. Whereas the preparation for the sabbatical rest, the conduct of the rulers of the congregation, and the reply of Moses, appear much more suitable to the revival of a neglected institution, than to the appointment of a new one. We may be sure that, during the oppressive bondage in Egypt, no such rest could have been observed; but the Israelites having now escaped from their oppressors, the institution is revived, and a preparation for its celebration is commanded, before any mention is made of the institution itself. And when that preparation is completed, the Sabbath is mentioned as a solemnity already commanded: *This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.*

4. "This interpretation," that the Sabbath was first instituted in the wilderness, "is strongly supported by a passage in the prophet Ezekiel, where the Sabbath is plainly spoken of as given, and what else can that mean, but as first instituted, in the wilderness?"—Nehemiah also recounts the promulgation of the sabbatical law amongst the transactions in the wilderness.*

The passage in Ezekiel is as follows:

* Paley's Principles of Moral and Political Philosophy, 8vo. ed. vol. ii. p. 75.

* Ib. p. 76.

I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths. chap. xx. 10, 11.

If this passage proves, that the Sabbath was first instituted in the wilderness, it will prove that the other commandments of the moral law were then first promulgated: for the language respecting all the commandments is precisely the same. *I GAVE them my statutes—I also GAVE them my Sabbaths.* Yet we are sure that the moral law was made known to mankind before its promulgation at Mount Sinai. The sixth and seventh commandments, for instance, were ordained from the beginning. Gen. ix. 16. Matt. xix. 8. Indeed the whole tenor of the Bible, before the Israelites formed a distinct nation, shews that mankind were not left without the knowledge of God's laws; *for where no law is, there is no transgression.* Rom. iv. 5.

The passage in Nehemiah is of the same import with that in Ezekiel. *Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath.* As the true laws and good statutes contained in the Ten Commandments were not then first given though they were then proclaimed in a more awful manner, so neither was the Sabbath then first instituted. As far as we can deduce an argument from the similarity of language, this must be the consequence. The expression, *made known*, is used in Scripture, where the first intimation of the thing cannot be intended: as *God MADE KNOWN his ways unto Moses, his acts unto the children of Israel.* Ps. ciii. 7; though this was not the first communication of his will, nor manifestation of his acts to mankind.

5. "The Sabbath is described as a sign between God and the people of Israel, Exod. xx. 12. and xxxi. 16, 17. Now it does not seem easy to understand how the Sabbath could be a sign

between God and the people of Israel, unless the observance of it was peculiar to that people, and designed to be so."*

By a *sign* I understand something that should distinguish the people of God from all the heathen nations by whom they were surrounded. The Jews while they continued obedient, were distinguished by their rest from ordinary labours every seventh day, and their dedication of it to the worship of Jehovah. This would mark them out as a peculiar people, devoted to God's service. But this will not prove, that no obligation lay upon any other people to observe a sabbatical institution. The observance of all God's commandments was to be a *sign* or *badge* by which the people of God were to be distinguished from other nations. *Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart.—And thou shalt bind them for a SIGN upon thine hand.* Deut. vi. 4, &c. That is, thou shalt consider them as a *badge*, or mark of distinction, by which the world may know thou art indeed the people of God. But none of the commandments would distinguish them as a people devoted to the service of God, in so peculiar a manner as the fourth. Their disobedience to this command is, therefore, often specified by the prophets as a special cause of the punishments which God inflicted on that nation.

6. "The distinction of the Sabbath is, in its nature, as much a positive ceremonial institution, as that of many other seasons which were appointed by the Levitical law to be kept holy.†

It is not possible to conceive any duty to be more strictly moral, or of more universal obligation, than that of worshipping Almighty God. And if it is our duty to join in acts of public and social worship, some fixed time must be appointed for the exercise of this duty. There is, therefore, nothing

* Paley's Principles of Moral and Political Philosophy, 8vo. ed. vol. ii. p. 81. † Ib.

more of a positive or ceremonial nature in a sabbatical institution, than what arises from the necessity of the case. He who made us for his own pleasure is surely the best judge what portion of our time ought to be dedicated to his more immediate worship and service. It does not appertain to us to inquire, why the Almighty confined his work of creation to six days; why he rested on the seventh; or why he commanded us to sanctify this portion of our time: but such an institution certainly rests upon different grounds from those festivals which God commanded the Jews to observe in commemoration of mercies peculiar to that nation. It requires no great discernment to see the difference between dwelling in booths at a certain period of the year, to commemorate the protection which the Jewish nation received in the wilderness, and the weekly celebration of the mercies of creation and redemption, which are as extensive as the globe which we inhabit.

Whether the Sabbath should be celebrated on the first or seventh day of the week, is, undoubtedly, a circumstance of a positive nature; but it is a circumstance which does not alter the duties peculiar to the Sabbath. The day on which this institution ought to be observed might have been, and, I doubt not, actually was altered by the authority of our Saviour, without any alteration in the substance of the commandment.

7. "If the command by which the Sabbath was instituted, be binding upon Christians, it must bind as to the day, the duties, and the penalty; in none of which it is received."*

The *duties* of the Sabbath are, without doubt, essential to the institution; but the *day* is not essential. By the *penalty* our author, I suppose, means that of death, which was directed to be inflicted on the Sabbath-breaker under the Jewish dispensation. But if there be any argument in this assertion, it will prove, that the punishments in-

curred by a breach of the other commandments of the moral law, ought to be inflicted upon offending Christians. It will prove, that the idolater, the blasphemer, the adulterer, and the stubborn rebellious son, as well as the Sabbath-breaker, ought to be put to death under the Gospel dispensation.

8. "The observance of the Sabbath was not one of the articles enjoined by the Apostles, in the 15th chapter of Acts, upon them, *which from the Gentiles were turned unto God.*"†

In addition to the ceremonial pollutions, from which the Gentile Christians were commanded to abstain, the Apostle mentions the crime of *fornication*. But we are incompetent to judge, why the breach of one command only of the moral law is interdicted in this place. Little weight ought surely to be attached to such negative arguments, respecting the obligation of the fourth commandment of the moral law since they oppose the positive declaration of our Saviour, that he came not to remove one jot or tittle of this law; which the Apostle Paul also declares was not intended to be made void by faith in Jesus Christ.

Those of your readers, who are unacquainted with the work whence the above quotations are taken, may be ready to conclude, that the author meant to speak disrespectfully of sabbatical institutions, which is by no means the case. He has shewn their great utility, and has proved that "the *assembling* upon the first day of the week for the purpose of public worship, and religious instruction, is a law of Christianity, of divine appointment." He concludes also, that "the resting on that day from our employments," is a duty "binding upon the conscience of every individual in a country, in which a weekly Sabbath is established."‡

We who live under the British government are so happy as to come under the obligation of so excellent a law, which declares, that "every person and persons whatsoever shall, on every Lord's Day, apply themselves to the

* Paley's Principles of Moral and Political Philosophy, 8vo. ed. vol. ii. p. 82.

† Ib.

‡ Ib. p. 91.

observance of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately." 29 Car. II. c. 7.

The most careful consideration, which I have been able to give this subject has produced a firm persuasion in my mind, that the obligation to this duty is, however, of universal extent; and this seems to have been the view which the primitive Christians had of the subject, as appears from a quotation which our author has made from the works of Irenæus. *Unusquisque nostrum sabbatizat spiritualiter, meditatione legis gaudens, opificium Dei admirans. Each of us spends the Sabbath in a spiritual manner, meditating on the law of God with delight, and contemplating his workmanship with admiration.*

Let it be remembered, that Irenæus had been instructed by Polycarp, who was the disciple of the Apostle John;* that in this passage he is not describing any doctrine or practice peculiar to himself, but the general conduct of Christians; that he appropriates the title of *Sabbath* to that day which was set apart for religious exercises, and which was undoubtedly the first day of the week; that the manner of spending this day by the early Christians, corresponds with the description of the Sabbath given by Isaiah; that what the Jewish prophet commanded the Christians practised: and can any reasonable doubt remain, that the Christian Church had been instructed by the Apostles, and their immediate successors, to sanctify the first day of the week as a *Sabbath unto the Lord*? A more direct historical testimony of this important fact need not be required.

W. H.

* Thus Irenæus speaks. "I can describe the very spot in which Polycarp sat and expounded, and the sermons which he preached to the multitude, and how he related to us his converse with John, and with the rest of those who had seen the Lord; how he mentioned their particular expressions, and what things he had heard from them of the Lord, and of his miracles and of his doctrines. As Polycarp had received from the eye-witnesses of the Word of Life, he told us all things agreeable to the Scriptures."—*Milner's Ecclesiasti-*

To the Editor of the Christian Observer.

SIR,

IN the letters of Mr. Walker and Adam, which I enclose, you will see an earnest desire to receive and to communicate "instruction in righteousness," and every mark of "an honest and good heart." Two important means of edification are dwelt upon, that well deserve the attention of every good parish priest; viz. catechising and religious societies. The duty of catechising can hardly be recommended too strongly, as preaching is of little use to those who have not thus been taught the rudiments of Christianity—the "first principles of the oracles of God." By catechising, I do not mean hearing children repeat the words of the Church Catechism merely, or any explanation of it, however excellent, but conversing with them on the subject, and by familiar questions and illustrations, leading them to a clear understanding of every part of it. This *may* be done, and when executed with skill, it is one of the most useful as well as popular exercises of the pastoral office. Mr. Walker seems to have succeeded better than his venerable correspondent, in this and every other branch of pastoral instruction; not from superior abilities or pains, but because he was less shy and reserved in his manner, more familiar and accessible than Mr. Adam, and made himself better understood by the children and common people, with whom he kept up a free intercourse. During the best and purest times of the Church of England, catechising, and not preaching, was the addition made to the evening service on Sundays; and though circumstances may not permit this at present, every clergyman may devote an hour, on a few Sunday evenings, every year, to the catechetical instruction of the young people in his parish. Children are fond of saying their Catechism at church, and their parents of hearing them; and though grown up children become shy, and shrink from a public examination, they will stand behind

and listen. So that a minister, who will attend to this duty, may always have a congregation, among which will be servants, apprentices, and others whom he wishes most to instruct. Things may be said on these occasions, which cannot, with propriety, be said from the pulpit; and much instruction conveyed in a colloquial form, that would have little effect in a sermon. I am an old practitioner in this way, and could, from long experience, urge the neglected duty of catechising upon all my younger brethren in the Church, as of very high utility. Indeed in many parishes, almost all the good that can be done must be among the rising generation, whose hearts are not yet hardened, but remain susceptible of religious impressions.

The Lectures of Mr. Adam, so often mentioned in this correspondence, are very animated, as are those of Mr. Walker on the Church Catechism. But Mr. Vivian, whose name occurs in Mr. Adams's letter, has succeeded better than either of them, in distinctly explaining the sense of the Catechism. His larger exposition was of more use to me than any other book on the subject, when I first began to catechise the children of my parish; and there is a very useful abridgment of it for the use of children. He was a Devonshire clergyman, and survived both Mr. Walker and Mr. Adam, dying a few years ago. Though he was an occasional correspondent of mine, I know much less of him than of these two friends, and should like to know a little more. There is also another respectable person mentioned in these letters, of whom I should be glad to know more; I mean Mr. Conon, master of the Grammar School at Truro, who was Mr. Walker's spiritual father, confidential friend, and executor. It is possible you may have some readers in the West of England, who could communicate some particulars concerning these two characters, deserving a place in the CHRISTIAN OBSERVER. But I have digressed from my subject of catechising, and shall not return to it, as I have something to say on RELIGIOUS SOCIETIES. Those

at Truro were formed upon the plan of Dr. Woodward, and are described in Mr. Walker's Letter. Mr. Adam, in his answer, expresses a little alarm at the possible abuse of them, though he approves the design and wishes them success. Such societies, under the care of a regular, serious, and prudent parish minister, are eminently useful. Of all methods that have ever been tried to keep up the power of godliness among our flocks, and to preserve them from being scattered, seduced, corrupted, or tossed about with every wind of doctrine, none has been found so efficacious as this. Man is a *gregarious animal*, and whether religious or irreligious, *will* have society with others of the same kind. If he is awakened to a serious sense of religion in the Established Church, he may be expected either to fall back to his old ungodly course, or to join some other sect, when he finds not there persons with whom he can "take sweet counsel, and walk to the house of God as friends." The more this matter is considered, the more it will appear to be an act of necessity laid upon every faithful parish priest, to form such religious societies among his people, as may bring them into a state of intimate communion with himself and with one another: if not, he is labouring for other men, who will enter into his labours, and is begetting children who will be stolen away from him, and soon taught to despise the father who begat them, and to hate the mother that bare them. This is a serious but painful and delicate subject, which I will not pursue. Enclosed is a small tract, drawn up by way of Preface, to a new edition of Woodward's book on Religious Societies, which enters more fully into the subject, and which you may think not undeserving of a place here, or in some future Number of your useful publication. W. R.

TO MR. ADAM.

Nov. 23, 1754.

REV. DEAR AND MUCH RESPECTED SIR,
THE account you gave me of yourself and worthy friend and neighbour, Mr. A. D. Basset, hath abundantly revived

my heart. It hath been long my hope, that in the North of England there might be some remains of the Gospel, while we in the West are most sadly without it, setting up a dry morality against luxury, licentiousness, and deism; I might as well have said atheism, for truly we have no principles at all. O, dear Sir, let us remember together how signally we are set for the defence of the Gospel! Let us be confidently assured, that the little stone will become a mountain, if we do not sell our cause to interest, or betray it to fear!

Sir, I am held in admiration of that grace which God hath bestowed upon you. Your faith hath been tried indeed, and is approved by your long waiting, and still against hope believing in hope, that you shall be the father of many children. Had God given you a thousand many years ago, I could not have had that confidence in you which your perseverance now gives me. Go on, dear Sir, as you do; wait still the Lord's leisure; 'tis my confident expectation, that you will live to see the salvation of God.

I cannot presume to offer any poor advice of mine to one of your experience. But if you may pick any useful hints out of the following account of what God, (for ever blessed be his name!) hath done here by me, I shall be heartily rejoiced. Thankfully I communicate his work to you, that I may have a part in your praises and prayers. Besides, I have stood long alone against no inconsiderable opposition; and though God hath now added some to me, over whom I can rejoice, and by whom I expect a plentiful enlargement of the kingdom of Christ; yet you, dear Sir, are the first clergyman of any considerable experience, I have been so happy as to be acquainted with: you will not wonder, therefore, that I value such a correspondence, and endeavour to receive from you all the benefit of counsel and direction I possibly can. Enough there are who are set against me; enough also, more dangerous than the former, of worldly friends, who, too anxious about my character and interests, would dissuade me. But, blessed

Christ. Observ. No. 9

be God, neither hath prevailed hitherto, though both have been an hindrance to me.

It was in the year forty-six that I came to this town, bringing with me those principles (if I may so call them) with which I left the university ten years before. Here God had provided better and quite different things for me, than those which engaged me to come hither. Nothing was farther from my thoughts, than that I must oppose those very pleasures and engagements of life, the prospects of which led me to Truro. It was in about a year, that principally, by the means of a pious Christian friend, whom I found here, I was brought to the knowledge of the ways of God. By and by I began to deal with the people as lost sinners, my discourses were levelled at self-righteousness and formality, and Christ was preached unto them. From that time God hath done great things for us, and is doing. The number of those who have made particular application to me, inquiring what they must do to be saved, cannot have been less than eight hundred, of whom, though the far greater part have drawn back, yet I have the pleasure of seeing a very considerable number about me, who, I trust, are sincerely seeking God.

The beginning of this year it was found proper to form a religious society; the members of which, being persons who have given some proof of their faith, are about eighty.

I will delay further particulars, till I hear it would be agreeable to you to be informed of them. Only, in general, the eyes of the county are upon us; and the influence of what God hath done here has reached into many places near, and at some distance.

However, Sir, it may be needful you should be especially informed of one circumstance relating to my manner of proceeding with those who have been brought under impressions, and have made application to me. From the beginning I have not been content with giving them advice; but have required them to come frequently to me, singly at first, and since their number

hath been larger two or three together, that I might be informed of their progress and difficulties, and assist them with suitable directions. This personal communication hath been greatly blessed; and I have reason to believe nothing hath contributed so much to our success as this. I have advised a neighbouring clergyman or two to the same method; and it hath come to something, particularly with one of them, who took a single person to his house, who he judged was somewhat awakened, encouraged him to a becoming freedom and to a frequent return. Others quickly followed this example; and he hath by this time a considerable number, whose conduct is reproof to the whole parish. There has always appeared to me a peculiar fitness in this procedure in this day, when the least shew of religion is instantly opposed; and young beginners are in much danger of being beaten back by the sneers and practices of others upon them; and by this means also, I find all those who have any life in them, under my immediate inspection and direction.

I heartily thank you, Sir, for the account you give me of your methods of catechising. All who are intent to do service this way, will, I believe, fall into a way like yours. The young people here are in three classes. Those under twelve meet me on Saturdays in the afternoon, when I hear them repeat the Catechism, putting them a number of familiar questions for their better apprehending what they say, as we go along. The second class consists of those who are between twelve and fifteen. These, *pro formâ* chiefly, have Lewis, of which they get two or three pages; after their repeating of which, in a very short manner, and as much as possible by questions and answers, I endeavour to make them acquainted with the subject before us. This is done an hour after sermon in the afternoon, during three months in the summer. The other class is of those who are from fifteen to twenty, (though some are upwards.) This continues the six spring and autumn months. Our method here is, they get a part of Lewis which they repeat or read; for, at their

age, I am concerned only to impress their consciences. When they have done, I take a single point, explain it as shortly as possible, enforcing afterwards as largely and warmly as I can, the practice; wherein I consider not the young person only, but those who are present, addressing myself to them familiarly and closely, as occasion serves. The audience is three, four, or five hundred, who are, for the most part, much impressed. This is done by word of mouth, from a few hints I have taken down, and takes me up at least an hour. At a proper pause towards the middle, I demand of the young persons an account of what hath been said, and do the same thing at the end; which both serves to engage their attention to me, and confirms upon the memory of themselves and the audience the things which have been spoken. The young people are without fear or shame; and at that age so quick, that if any thing I have said hath slipt them, (which is very seldom) I find it hath been through my defect rather than their fault. I have had the unspeakable pleasure of seeing many of them brought into a very serious way under this means; particularly, I remember, in the first year, about fifteen of them, whom I had seen in the beginning of the season trifling and laughing while I was speaking to them.

I am very glad your lectures have had a second edition; but hope they will not stop there. When they are printed I shall gladly take a hundred, or eight or nine dozen of them.

I have not yet seen Mr. Piers's Letters nor Mr. Hartley's Sermons, though I am expecting them daily. Possibly I may soon venture something of the same kind into the world.

Adieu, dear Sir. Shall I beg you to make my respectful compliments to Mr. Basset, and assure him, that I greatly honour him for the work's sake? Ye are a light set upon a hill; ye cannot be hid. O let your light shine! And the Lord prosper you, that many may see it, and hear, and put their trust in him.

Believe me, dear Sir,
Your truly affectionate brother and
fellow-labourer in the Gospel,

SAML. WALKER.

Truro, Nov. 23, 1754.

To the Editor of the Christian Observer.

ANECDOTES OF THE REV. MR. WALKER, OF TRURO.

SIR,

THE works of the late Reverend Mr. Walker of Truro, are probably known to many of your readers, and, I apprehend, that few are acquainted with his writings, who would not wish to be informed of any particulars respecting his life. The generation of those amongst whom he lived, and who could describe the piety and excellence of his conduct, is almost passed away, and with it will soon be lost to the world the knowledge of many circumstances respecting him, which might minister much instruction and edification. I wish this consideration might influence the remaining few, who were personally acquainted with him, (and of these I know some are numbered amongst your readers) to enrich your Miscellany with select anecdotes of that good man, whose works no Christian can peruse without becoming more humble by the exposure of the depravity of the human heart, more grateful for the pardon so freely offered by Christ, and more earnest to obtain the grace communicated through the influence of the Holy Spirit.

Mr. Walker was first impressed with a sense of the importance of vital Christianity, as distinguished from what is merely nominal, by means of his acquaintance with Mr. Conon, Master of the Grammar School in Truro. His knowledge of him originated in the following circumstance. Mr. Conon sent a letter to him, enclosing a sum of money, which he requested Mr. Walker to pay to the proper officer of the custom-house, as an act of justice to the revenue. The letter contained an apology for giving that trouble to Mr. Walker, but stated, that his public character would prevent the suspicion which might have attached to the writer, had he employed one of his own friends on the occasion. It also explained the nature of the transaction which caused this application; viz. that Mr. Conon having been in the habit of drinking French wines for his health, could obtain none in that neighbourhood for which the duty had been paid. He took this method, therefore, of paying custom to whom custom was due. It is necessary to remark, that at

that period smuggling was almost universal in Cornwall; and was in general scarcely considered, even by respectable characters, as criminal. Mr. Walker, was struck with the conscientiousness displayed in this affair, and was curious to know whether the same strictness of morals manifested itself throughout the whole of Mr. Conon's conduct. He cultivated, therefore, a close acquaintance with him; he observed him narrowly; and the result was a high veneration for a man who appeared to be actuated by principles of greater purity, than any other person with whom he had been acquainted. In the course of an interesting conversation with him on the nature of true faith, Mr. Walker perceived the source of that excellence which was visible in his friend. He learned that true faith was such a lively apprehension of the goodness of God in Christ Jesus, as wrought an entire change of sentiments, pursuits, and conduct in the man, such as made him a new creature. He was convinced, that hitherto he himself had professed only a barren and dead faith; and he was determined, by the grace of God, now to seek that faith which gives abiding subsistence in the mind to things hoped for, and communicates, as it were, a presence and reality to things invisible.

That this determination was the fruit of true piety, and accompanied by the divine blessing, soon appeared. The style of his preaching was changed. As he felt the powerful influence of true faith on his own soul, he described in his discourses its operation with perspicuity, and strongly asserted its universal necessity. His views on this subject, were clearly unfolded in the admirable sermons afterwards published, entitled, *The Christian a new Creature*, the substance of which was delivered about that period. The impression made by those sermons was so striking, that, as a by-stander remarked, the whole congregation, then an exceedingly large one, seemed to retire from the Church in profound meditation, and with secret conviction that if such a change of heart was necessary to constitute the Christian character, they could scarcely lay claim to it.

Such preaching could not long be

relished by those who were living in a vain, sensual, and dissipated manner, or who were building their hopes upon a formal course of external religion. Accordingly those, amongst whom were comprised some of the principal inhabitants of Truro, complained to his Rector of the strain of his preaching, and solicited his dismissal. The Rector promised to comply with their wishes, and waited upon Mr. Walker with the intent of giving him notice to quit his cure. Mr. Walker received him with much politeness and respect, and soon took occasion, from something which occurred in the course of conversation, to explain his views of the importance of the ministerial office, and the manner in which its duties ought to be fulfilled. The high tone of virtue which appeared in his sentiments; the weighty reasons he advanced in support of them; the solemn manner in which he appealed to his fellow-labourer in the church, so confounded that gentleman, that he went away without being able to effect his purpose. Being still urged to dismiss his curate, he endeavoured a second time to execute his intention; but was again so awed by the superiority of Mr. Walker's piety and excellence, that he could not bring himself to open his mouth upon the subject of his visit. Being afterwards pressed by one of the principal persons in the place, he replied, "Do you go and dismiss him if you can, I cannot. I feel in his presence, as if he were a being of a superior order, and am so abashed, that I am uneasy till I can retire from it."

Some time afterwards, his Rector being dangerously ill, sent for him, begged his prayers, acknowledged his excellence, and promised, if he recovered, to give him his hearty support.*

Mr. Walker's disinterestedness and conscientiousness were manifested in his resignation of the living of Talland, as related in the account of his life, prefixed to his *Sermons on the Baptismal Covenant*. Another circumstance will place those qualities in a still more conspicuous point of view. There was a young lady in that neighbourhood, of accomplished manners and striking beauty, possessing a large fortune at her own

* Did he act accordingly? Ed.

disposal. She was also eminently pious, and distinguished for her fine understanding. A common friend suggested to Mr. Walker the great probability of obtaining her consent to an union, if he made proposals for that purpose: adding, that he well knew her partiality for Mr. Walker to be such, that she would prefer him to any man in the world. Mr. Walker made no reply at the time; but a few days after took an opportunity of addressing his friend to the following effect. "You spoke to me lately about Miss ———; I never yet saw a woman whom I thought comparable to her, and I believe I should enjoy as much happiness in an union with her, as it is possible to enjoy in this world. I have reason also to think that my suit might not be rejected. But," with a pause, he added, "it must never be.—What would the world say of me? How could they be persuaded that the hope of obtaining so rich a prize has not influenced me in my religious profession? It is easy, they would say, to preach self-denial and heavenly-mindedness; but has not the preacher himself been studious to enjoy as much of this world's good as he could possibly obtain? No, Sir, it must never be. I will not suffer any temporal happiness whatever to be a bar in the way of my usefulness. Whether this instance of self-denial be thought well-judged or not, it affords the strongest proof of the power of religion over his mind, and in this point of view may justly be ranked with that self-denial which was displayed by the primitive martyrs. Let us not hastily or lightly censure those who possess themselves of enjoyments which are lawful in their own nature; but we cannot too highly extol the Christian disinterestedness and zeal of others, who, out of holy love to their Saviour and their fellow-creatures, are contented to sacrifice the greatest temporal advantages.

(To be continued.)

To the Editor of the *Christian Observer*.

PERMIT me to solicit, from some of your correspondents, an explanation of certain difficulties, which have embarrassed me, with regard to what are called calls of Providence.

And here it is to be observed, that the question is not, whether every event in the world is under the direction of God; nor whether we are bound to obey God's will, by whatever means that will be made known to us; but the inquiry is, in what sense the events of life may be considered as furnishing us with a rule of conduct?

Both in the choice of the ends which we pursue, and of the means to accomplish them, attention must always be paid to circumstances and events. That attention is what I should call prudence. That we are bound always to exercise prudence is evident; but it may be doubted whether, in any other view, the events of life furnish us with a rule of action.

They, however, who talk of calls of Providence, do not seem to mean by them the exercise of prudence. When a question arises respecting any step in life; as the engaging in any new relation or employment, or removing to a new situation, they do not appear to determine it by a fair and full consideration of all the circumstances on both sides, but by some particular circumstance, which is understood by them as indicating the will of God. Such a circumstance, they seem to think, resembles the command which God gave to Abraham, to leave his father's house, or to Jonah, to go and preach to the Ninevites. They suppose that if they do not act according to the interpretation which they put upon that circumstance, they shall be resisting the command of God, and committing such a sin as will draw upon them a train of dreadful consequences. The evils which attend the step which they take in consequence of this opinion, are not regarded by them as of the nature of punishments for their imprudence, but as sufferings in the path of duty.

This notion of the calls of Providence appears to disqualify the mind for such a consideration of circumstances as is necessary to a just decision of every practical question. It enables men of a sanguine disposition to regard whatever they wish as their duty; and it is a fact, that they have often been led by it into dreadful mistakes, yet imagining all the time that

they were only fulfilling the divine will. On the contrary, men of a melancholy and scrupulous turn are so struck with awe by it, lest they should resist the command of God, that they are unable to make a proper use of their judgment to direct their conduct. This I have myself experienced. In the early part of my life having been connected with those who held this doctrine of Providence, it has made a sufficient impression on my mind to prevent the exercise of judgment, and to embarrass me in every step which I have to take; and I even now experience evils which I may attribute to this source.

It is therefore desirable, that the subject should be fully investigated; and as many of your correspondents must, in their intercourse with the religious world, have met with a variety of instances of its pernicious effects, it is to be hoped that some of them will endeavour to correct the mistakes which it occasions.

S. D. R.

To the Editor of the Christian Observer.

You have probably known, within the circle of your acquaintance, some young persons, apparently of real piety, who, contrary to the sober sense of their own mind, have been induced, by some insufficient motive, accompanied, perhaps, with a delusive hope of doing good, to form connections with those who were not, with regard to religion, of like sentiments with themselves. As it is to be feared that such marriages are not unfrequently contracted; as they are contrary to the plain direction of Scripture—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" and as they are generally productive of much injury or unhappiness to the pious character, rather than of benefit to the opposite one; it may be useful to introduce to your readers some judicious advice upon this subject, which I have met with in the writings of an old Divine.

To this Divine the following question was proposed—*Whether a Protestant lady, of strict education, might marry a Papist, in hope of his conversion,*

he promising not to disturb her in her religion?" The answer he gave, (as he himself suggests) will apply almost equally to the question of such a person's marriage with an ungodly Protestant; with an irreligious or unconverted man of the world. His reasons (which I shall give you in his own language) for thinking that in all ordinary cases a marriage of this kind is improper and sinful, are these:

"1. A husband is especially to be a meet-helper in matters of the greatest moment; and this help is to be *daily* given, in counselling in the things that concern salvation, instructing in the Scriptures, exciting grace, subduing sin, and helping the wife in the constant course of a holy life, and in her preparation for death and the life to come. And a humble soul that is conscious of its own weakness, will find the need of all this help; which, how it can be expected from one who only promiseth not to disturb her in her religion, I cannot understand. I should as soon advise her to take a physician in her sickness, who only promiseth not to meddle with her health, as a husband who only promiseth not to meddle with her in matters of religion.

"2. A husband, who is no helper in religion, must needs be a hindrance! For the very diversions of the mind from holy things, by constant talk of other matters, will be a very great impediment! And as not to go forward is to go backward, so not to help is to hinder, in one of so near relation. How hard it is to keep up the love of God, and a delight in holiness and heavenly desires, and a fruitful life, even under the greatest helps in the world, much more among hindrances, and especially such as are in our bosom and continually with us, I need not tell a humble and self-knowing Christian. And of what importance these things are, I shall not declare till I am speaking to an infidel or impious person.

"3. And as for the *conversion* of another, marriage is none of the means that God hath commanded for that end (that ever I could find:) preaching, or conference with judicious persons, are the means of such conversion; and, if it be a hopeful thing, it

may be tried and accomplished first. There are enow of us who are ready to meet any man of the papal way, and to evince his errors. If reason, or Scripture, or the Church, or sense itself, may be believed, we shall quickly lay that before him which hath evidence enough to convince him; but if none of this can do it before hand, how can a wife hope to do it? She ought not to think a husband so fond and weak, as in the matters of his salvation to be led by his affections to a woman, against his reason, his party, and his education; or if she can do more than a learned man can do, let her do it first, and marry him after. I had rather give my money, or my house and land, in charity, than to give myself in charity, merely in hope to do good to another. It is a love of friendship and complacence, and not a love of mere benevolence, which belongeth to this relation. Moreover, error and sin are deep rooted things, and it is God only that can change such hearts, and women are weak, and men are the rulers; and therefore to marry, if it were a vicious ungodly Protestant, merely in hope to change him, is a course which I think not meet here to name, or aggravate as it deserveth.

"4. Yea, she may justly fear rather to be changed by him; for he hath the advantage in authority, parts, and interest; and we are naturally more prone to evil than to good. It is easier to infect twenty men than to cure one; and if he speak not to her against her religion, enow more will.

"5. Or if she be so happy as to escape perversion, there is little hope of her escaping a sad calamitous life; partly by guilt, and partly by her grief for a husband's soul, and partly by family disorders and sins, and also by daily temptations, disappointments, and want of those helps and comforts in the way to heaven, which her weakness needeth and her relation should afford; so that if her soul escape, she must look that her great affliction be the means; and yet we cannot so confidently expect from God, that he will sanctify to us a self-chosen affliction as another."

Our author, it will be seen, has not

spoken of the hindrances which would, probably, arise to the pious education of the children of such parents, a point which should be well weighed, and considered as of great importance by every serious person. But what he has said deserves much attention; and should his remarks, Mr. Editor, assist any of your readers to form their sentiments, and to order their conduct aright in a matter so intimately connected with their present and eternal welfare, they will, doubtless, thank you for allowing them to be transplanted from the page of an old folio into that of the Christian Observer.

For the Christian Observer.

IN the New Testament, the words which we translate bishop, priest or elder, and deacon, are often used indiscriminately one for another. They apply generally to persons in the ministry, without specifying their rank or their order. A man of the highest rank in the Church is sometimes termed a Minister or Elder, and one of an inferior order a Bishop. It is necessary to keep this idea in mind, if we would obtain a complete view of the Primitive Church. There is no arguing from the identity of the name to the identity of the office. The ministers of the Church of Christ had their different appointments and distinct labours; but when they are mentioned with discrimination, they are not always called by the names which we use in latter ages. *Theodoret*, a writer who lived in the beginning of the fifth century, gives us a rational account of this matter. His words are these. "Formerly the same persons were called both Presbyters and Bishops, and those now called Bishops were then named Apostles. But in process of time, the name of Apostle was left to those Apostles strictly so called, and the name of Bishop ascribed to the rest."* According to this testi-

mony, the office of a Bishop may be the same, though he is not distinguished by the name of an Apostle. Part of our confusion of ideas may, perhaps, have arisen from the different manner of translating the terms. The original words, which we translate apostle and angel, signify also a messenger. *Are our brethren inquired of?* says St. Paul. *They are the apostles of the churches and the glory of Christ.* (2 Cor. viii. 23.) That the Apostles had originally the government of the Church of Christ will not be denied. In all the ordinations which are recorded or alluded to in the New Testament, after our Lord's ascension, at the least one of the Apostles, or a man with apostolical authority, was present. Timothy was ordained by the hands of the Presbytery. (1 Tim. iv. 14.) Nothing can be inferred from the name, except that they were persons in the ministry who ordained him; and St. Paul expressly assures us that he was one of the number. (2 Tim. i. 6.) The Apostles received accusations against ministers, and issued out censures against such as were guilty. And so considerable was the labour of this charge, that St. Paul felt very sensibly *that which came upon him daily, the care of all the churches.* (2 Cor. xi. 28.)

As the Church multiplied, and some of the Apostles finished their course, the survivors appointed others, with apostolical authority, to assist. Titus was sent for a time into *Crete*, and Timothy to *Ephesus*, to ordain and to govern. At *Philippi* was *Epaphroditus*, whom St. Paul styles the apostle or messenger of the Philippians. (Phil. ii. 25.) It is natural to suppose that these men would be multiplied, as the necessity of the churches increased. St. John, when he was an old man, writes to the angel of the church of *Ephesus*, of *Smyrna*, of *Pergamos*, of *Thyatira*, of *Sardis*, of *Philadelphia*, and of *Laodicea*. The word *Angel* is equivalent to that of *Apostle*, and signifies a messenger. And to suppose that there was only one individual minister in each of these churches, is contrary to all the ideas that we are taught to form of the success of the Gospel in the primitive

* Τῆς αὐτοῦ ἐκκλησίᾳ ποτε πρεσβυτέρους καὶ ἐπισκοπῆς. Τούτοις δὲ νῦν καλούμενοι ἐπισκοποὶ, ἀποστόλους ὀνομάζον. Του δὲ χρόνου πρὸ ἰοντος, τὸ μὲν τῆς ἀποστολῆς ὄνομα τοῖς ἀληθεῶς ἀποστόλοις κατελείπον. Τὴν δὲ τῆς ἐπισκοπῆς προσηγορίαν τοῖς παλαι καλούμενοις ἀποστόλοις ἐτίθησαν. *Theodoret*, in 1 Tim. iii. 1.

ages. But the supposition that at each of these places, there resided a man with apostolic authority over the other Presbyters, gives a force and propriety to the whole passage. It is, however, easy to observe, that in the unsettled state of the Primitive Church, apostolical men were not often stationary. They were the angels, the messengers, the apostles of the churches; and by the peculiar complexion of the times, were frequently called upon to travel and to remove. How soon they settled for any length of time in one individual place, is uncertain; but that there were from the beginning *superiors* and *inferiors*, *governors* and *governed*, among the ministers of Christ, is a fact which appears in the most clear and distinct manner to many readers of the New Testament. This paper shall be closed with the following inferences:

1. That the Apostles governed the Christian Church during their life, and that when the charge became too burdensome, they appointed others with apostolic authority to assist, who were afterwards called bishops, for the reason mentioned by *Theodoret*.

2. That there were some ecclesiastical offices which common pastors were not allowed to perform. The Apostles, or an apostolical man, must preside at every ordination. *Philip, the Deacon, went down to the city of Samaria, and preached Christ unto them.* (Acts viii. 5.) *But the Apostles, who were at Jerusalem, sent Peter and John, to perform other offices for that people.* (ver. 14.)

3. That there were, therefore, three orders of ministers in the Primitive Church—Apostles, Presbyters, and Deacons. Had the governors of the Church always retained the original name of apostles, or apostolical men, the whole controversy respecting the identity of Bishops and Presbyters would have been avoided; for it is, in truth, a mere *strife of words*. The writer is by no means desirous to bring forward unprofitable controversies; but no man ought to be offended with a plain declaration of these sentiments which are adopted by many of the readers of this Miscellany.

WAYRING.

Extracts from the Common-Place Book of a Country Clergyman.

ON THE FOLLY OF PLEADING HABIT AS AN EXCUSE FOR VICIOUS INDULGENCES.

WHAT is power over any vicious habit, but the aversion of the will from it, ceasing to *love* it? Consequently, what is the power which such a habit has over any man, but another expression for the strong inclination of the person towards it? and the stronger the habit the stronger the inclination is proved to be. To say, for instance, that drunkenness has *power* over a man, is to say, that he *loves* that vice; to say, that the power of the habit is *irresistible*, (though often pleaded by the poor unhappy wretch in extenuation of his conduct,) is only to say, that he loves it in the highest possible degree. But who, that has not completely drowned his reason in his cups, will think of pleading that in excuse of drunkenness, in which its criminality consists? The crime lies in the love of and inclination to such a practice: for a man made drunk against his will, by a mistake or by force, would be guilty of no crime.

The absurdity would be manifest if a man were to say, Why, really I hope I am not to blame for getting drunk, because I have a great inclination and love for the practice, and cannot make myself happy in any other way. And yet in truth it is but the same thing said in other words, when he pleads, that he has no power and cannot help it: only here the sound of the words deceive him. Every body knows, that a man cannot be blamed for not doing what it is out of his power to do (as to walk, for instance, and go about his business, if his leg be broken) and few are sufficiently aware of the difference, (however palpable in itself,) between an inability natural and involuntary, and that want of power which results wholly from moral depravity.

ON THE UNIVERSALITY OF HUMAN GUILT.

Would men compare themselves with God's law instead of comparing themselves with their neighbours, they would make a very different estimate of their religious character from what they fre-

quently do. There is a wide distinction, we grant, between the man who has only indulged hatred or impure desire in his *heart*, and the murderer or the adulterer; yet is the crime of the same *nature*—equally a breach of the divine law, indicating a bad moral state of the soul, and shewing an awful contrariety to the benevolence and purity of the divine nature. But where lives the man who hath not thus offended, and who hath not, therefore, in himself, a proof of his depravity, and an evidence of guilt, which should forcibly dictate to his lips the Publican's prayer, "God, be merciful to me a sinner?"

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To the Editor of the Christian Observer.

THE following Queries are submitted to you in, I hope, a spirit of candour and meekness, from the desire of elucidating a point of extreme importance, and of engaging wise and good men to inquire more seriously into their own meaning in the phrases they use, that by understanding it better themselves, they may be less liable, in expressing it, to be misunderstood by others.

1. Are not justification, absolution from guilt, forgiveness of sins, and being accounted righteous, *synonymous terms* for the same blessing?

2. Does not this justification attach *solely to true conversion*?

3. Does not *true conversion* include in its essence, faith, repentance supreme regard to God, and therein a disposition of heart to every good word and work? And if so,

4. *Why* continually recur to the ambiguous phrase of being justified by faith *only*, which may be well meant, and ill understood, since no true convert is possessed of *faith only*, and none *but a true convert* is justified?

C. C.

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To the Editor of the Christian Observer.

IN your address concerning the Christian Observer, you say that you "will endeavour to *explain* and enforce the pious tendency of the rites, ceremonies, and Liturgy of the Established Church." I beg the favour of you, therefore, to give an *explanation* of the following question in the Ordination Service for Christ. Observ. No. 9.

Deacons orders: Do you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this realm, to the ministry of the Church?" I wish to know, Gentlemen, what is that "TRUE CALL?" What it is to be "truly called according to the will of our Lord Jesus Christ?" What it is to be "truly called" according to the "due order of this realm?" And how may a person so called free himself from all scruples of conscience as to the certainty of this "true call?"

A Candidate for Holy Orders.

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To the Editor of the Christian Observer.

YOUR Correspondent C. L. (No. VIII. p.502) is informed, that the Prayer, concerning which he inquires, is contained originally in the *Misna*, title *Joma*, or the Day of Expiation; and likewise in the abridgment of the two Talmuds by Maimonides, called the *Strong Hand*, under the title, *Avodath Jom Haccipurim*, or Service of the Day of Expiation. It may be found, together with some interesting observations upon the service of that solemn day, in the first note of Clavering upon a tract concerning *Penitence*, which he translated from the same work of Maimonides. In Ainsworth's Annotations on the Pentateuch, Lev. xvi. the above-mentioned works are frequently referred to; and in his explanation of ver. 6 and 11, the particular passages are produced, to which the prayer of our Lord, recorded in John xvii. is supposed to bear some resemblance. In the note upon ver. 11. he writes from Maimonides, that *three* confessions were made by the High Priest on the day of expiation; "one which he made for *himself* at the first; a second which he made for himself with *the other priests*, and both these were upon the bullock of sin-offering, which was for himself; and the third confession was for *all Israel*, upon the scape goat." Witsius has observed the resemblance between these Jewish forms and the prayer of our Lord. Referring particularly to the passage which has been cited, he says, "We find that Christ observed the same order, John xvii. praying first for *himself*, ver. 1—5; then for the Apostles, who were peculiarly related to him, and did,

as it were, constitute *his family*, ver. 5. —20; lastly, for *the whole people*, and all who should believe, ver. 20. & seq.”

Ex. Sac. in Symbolum, &c. Ex. x. § xxii. and xxviii.

J. M.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE following account of the Death of Voltaire, the great apostle of infidelity, is extracted from the Abbé Baruel's *History of Jacobinism*. Should you think proper to insert it, such of your readers as may not have had access to that work will have an opportunity of contemplating the end of a man whose life was unremittingly employed in endeavours to crush Christ and his cause.

S. L.

It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared that he should die with glory, amidst the acclamations of an infatuated theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career.

In the midst of his triumphs a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot, and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own.

Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long agony of the dying atheist.

His death, the most terrible that is ever recorded to have stricken the impious man, will not be denied by his companions in impiety. Their silence, however much they may wish to deny it, is the least of those corroborative proofs which could be adduced. Not one of the sophisters has ever dared to mention any sign given of resolution or tranquillity by the premier chief, during the space of three months, which elapsed from the time he was crowned in the theatre, until his decease. Such a silence expresses, how great their humiliation was in his death!

It was in his return from the theatre, and in the midst of the toils he was re-

suming, in order to acquire fresh applause, that Voltaire was warned, that the long career of his impiety was drawing to an end.

In spite of all the sophisters flocking around him in the first days of illness, he gave signs of wishing to return to the God whom he had so often blasphemed. He called for the priests who ministered to him whom he had sworn to crush under the appellation of the wretch.*

His danger increasing, he wrote the following note to the Abbé Gaultier:

“You had promised me, Sir, to come and hear me, I intreat you would take the trouble of calling as soon as possible. (Signed) VOLTAIRE.”

Paris, 26 Feb. 1771.

A few days after, he wrote the following declaration, in presence of the same Abbé Gaultier, the Abbé Mignot, and the Marquis de Villevieille, copied from the minutes deposited with M. Moinet, Notary, at Paris.

“I, the underwritten, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Reverend the Rector of St. Sulpice having been pleased to add to his good works that of sending to me the Abbé Gaultier, a priest, I confessed to him; and, if it pleases God to dispose of me, I die in the Holy Catholic Church in which I was born; hoping that the divine mercy will deign to pardon all my faults. If ever I have scandalized the Church, I ask pardon of God and of the Church.

(Signed) VOLTAIRE.

March 2, 1778.

* It is well known that Voltaire had been accustomed, for many years, to call our blessed Saviour *The Wretch*, *l'Infame* whom he vowed to crush. The conclusion of many of his letters is in these words—*Ecrasez l'Infame—Crush the wretch*.

In presence of the Abbé Mignot, my nephew; and the Marquis de Villevieille, my friend."

After the two witnesses had signed this declaration, Voltaire added these words, copied from the same minutes.

"The Abbé Gaultier, my confessor, having apprized me that it was said among a certain set of people, 'I should protest against every thing that I did at my death;' I declare that I never made such a speech, and that it is an old jest, attributed long since to many of the learned, more enlightened than I am."

Was this declaration a fresh instance of his former hypocrisy? for he had the mean hypocrisy, even in the midst of his efforts against Christianity, to receive the sacrament regularly, and to do other acts of religion, merely to be able to deny his infidelity, if accused of it. After the explanations we have unfortunately seen him give of his exterior acts of religion, might there not be room for doubt? Be that as it may, there is a public homage paid to that religion in which he declared he meant to die, notwithstanding his having perpetually conspired against it during his life. This declaration is also signed by that same friend and adept, the Marquis de Villevieille, to whom, eleven years ago, Voltaire was wont to write, "Conceal your march from the enemy, in your endeavours to crush the Wretch!"

Voltaire had permitted this declaration to be carried to the Rector of St. Sulpice, and to the Archbishop of Paris, to know whether it would be sufficient. When the Abbé Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons haunted every access; rage succeeded to fury, and fury to rage again, during the remainder of his life.

Then it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him, but to witness

their own ignominy. He would often curse them, and exclaim, "Retire! It is you that have brought me to my present state! Begone! I could have done without you all; but you could not exist without me! And what a wretched glory have you produced me?"

Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against, and in plaintive accents would he cry out, "Oh Christ! Oh Jesus Christ!" and then complain that he was abandoned by God and man. The hand which had traced in ancient writ the sentence of an impious and reviling king, seemed to trace before his eyes, *Crush then, do crush the Wretch*. In vain he turned his head away; the time was coming apace when he was to appear before the tribunal of him whom he had blasphemed; and his physicians, particularly M. Tronchin, calling in to administer relief, thunderstruck, retire, *declaring the death of the impious man to be terrible indeed*.

The pride of the conspirators would willingly have suppressed these declarations, but it was in vain. The Maréchal of Richelieu flies from the bedside, declaring it to be a sight too terrible to be sustained; and M. Tronchin, that *the furies of Orestes could give but a faint idea of those of Voltaire*.

For the Christian Observer.

MR. SWINBURNE, in his travels through the Two Sicilies, vol. ii. p. 67, speaking of the ancient palace of the Kings of Naples, makes the following remarks: "One room is set apart for the drawing of the lottery; an institution of great emolument to the King, but of still more essential detriment to the morals and fortunes of his subjects. Necessity is the plea for establishing so pernicious an allurements to gambling; because the lotteries (it is said) set up at Genoa, and elsewhere, would infallibly draw a great deal of money out of the country, if no such thing existed at Naples; and if the Neapolitans now are dupes, at least their own exchequer

benefits by their folly. But this is fallacious reasoning. For the daily labourer, the artizan, and the menial servant, could not squander away their pittance at a lottery-office out of the kingdom: the distance and absence of the temptation from their eyes would eradicate the vice."

Such are the reflections of a writer, who has shewn by passages in his book that, at the time when he composed it, he was by no means an over rigid moralist; nor even disposed to admit that all the practical principles which Christianity inculcates are either connected or consistent with national prosperity. I believe that England is under obligations to her present Prime Minister, for having studied to lessen the evils resulting from a national lottery. I sincerely wish, that within no long period, she may become far more indebted to him for abolishing so pernicious a mode of replenishing the public coffers. The mischiefs attached to a lottery are inseparable from it. Guard a lottery as you may, to retain it is to act on the maxim

Rem:—quocunque modo rem

—Querenda pecunia primum:

Virtus post nummos.

Who that knowingly barter morality for gain, can conscientiously denominate himself a Christian? To affirm, that the crimes and the distresses which characterise the institution of a lottery, would not be removed from the British Isles by the extinction of our lotteries, is an assertion which it is difficult to regard as serious. The distance of temptation in a foreign lottery; the suspicion and doubt which in the apprehension of numbers, would hang over its promised advantages; and the enactment of heavy penalties against all in the British dominions who should shew themselves, under any shape, as its agents, would obviously rescue us from the enormous evil.

G. T.

To the Editor of the Christian Observer.

SIR,

I AM an orderly man, of middle age, and during the latter months of the summer have been travelling with my family through the North of England,

partly for the improvement of our health, partly for the purpose of contemplating the grand and beautiful features which characterize the region which we visited. The objects of our expedition having been happily attained we pursued our course homewards without molestation, until we reached the confines of Lancashire. There, Mr. Editor, being by nature perhaps of a somewhat wary cast, and being now, as I have observed, of middle age, I began to forebode that our quiet might be disturbed, and our progress impeded, by our entrance within the sphere of Preston Guild. As you, Sir, are, I doubt not, a venerable philosopher bordering on seventy, and have passed your days in the solitude of an attic in Fleet Street, apart from the vanities of the world, you may wish for a little explanation of this Guild. The term itself is variously interpreted. Many persons ascribe it to the same stock whence the metropolis deduces its Guildhall; and are of opinion, that the two representatives of Preston, whom you will find indebted to the Guild for their seats in parliament, are no other than the substitutes of Gog and Magog. There seem, however to be chronological difficulties in the way of this solution. Some etymologists, looking to the good cheer which is a prominent feature in the Guild, trace the term to the Latin noun *gula*; others for a similar reason, fix upon the English substantive, *gills*; others, again, dazzled by the splendid parade of the festivity, and calling to mind the memorable *champt du drape d'or*, derive the name from the verb to *gild*. For my own part, having long concurred in sentiment with the wise writer, whose definition of etymology is *eruditio ad libitum*, I regard these interpretations but as ingenious conjectures. Names, however, are only shadows, and their origin is of trifling moment, when the substance which they designate is manifest. The Guild is discriminated by marks sufficiently strong. It is an assemblage of eating, and drinking, and dancing, and acting, and cocking, and racing, and processioning, and

masquerading. By the uninterrupted celebration of these rites during a fortnight, at the conclusion of each period of twenty-one years, the respectable borough of Preston purchases, conformably to the ordinance of Henry the Second, a renewed lease of its charter. The sagacious monarch assuredly discerned the price which his clients would be, in all future times, most willing and most competent to pay; and it is no more than justice to add, that they spare no exertions to satisfy the demands of their royal patron. From the peer to the mechanic every nerve is on the stretch: surrounding counties pour in their multitudes; and the capital itself does not disdain to contribute its cooks, its waiters, its players, its hair-dressers, and its pick-pockets. To mention the personages who, in the multifarious occupations of the Guild, have attained more exalted celebrity than their associates, were it in my power, would be invidious. The triumphs, indeed, of a certain Earl at the cock-pit, rival the glories of Bonaparte. But, though I am a staunch friend to aristocracy, I wish not to depress the gentry and commonalty into utter despondence by reiterating the name, and dwelling on the achievements of the noble victor. At Lancaster my apprehensions had been allayed, by credible informations that the Carnival was at an end, and that post-horses would be plentiful; but when we entered Preston, we found that the turmoil "had increased, was increasing, and," as I then was hastily disposed to pronounce, "ought to be diminished." The landlord, when we stopped at his door, looked heartily sick of the Jubilee, and had sought refuge in the street from crowds of company, who were stunning him with demands for accommodations and conveyances. Had I not been fortunate enough to have with me a pair of horses of my own, we might have paid a handsome sum for the liberty of sitting up all night at the Black Bull. My wife and daughters, solicitous to be at home, would have felt little inclination to mix in the tumult of gayety, even if in crossing the Ulverston

Sands the preceding day, whatever finery we had with us had not been dabbled and stained by the water which flowed into the chaise; and my coachman, who, like myself, is an orderly man, seeing his two fat horses squeezed into one stall, and every moment liable to be turned adrift on the return of the rightful owner of the station into which they had intruded, was still more impatient than his master to depart.

I frankly confess, Mr. Editor, that while I was entangled amidst the inconveniences in which the Guild involved sober travellers, desirous to proceed about their business; I was far from being sufficiently sensible of its merits. But now, Sir, contemplating the institution at a safe distance I behold it with other eyes. Its antiquity renders it respectable; its utility entitles it to esteem and imitation. What can be better adapted, than such a jubilee, to purge away from the heart that black and stagnant blood, which is the feeder of Methodism and Jacobinism? I dare to affirm, that there was not a Jacobin or a Methodist who partook, or partook cordially, of these festivities. What can be better adapted than such a round of delights to expose the slanders of the disaffected, who proclaim the country to be sunk in wretchedness; or to counteract the self-inflicted miseries preached up by those who are righteous overmuch? True it is, that the Preston Guild revives us but once in one-and-twenty years. Let us remember, however, that the secular games instituted among the Romans, undoubtedly for similar purposes, returned not but at the expiration of a century. He who beheld them once never beheld them again, except when the innovating impatience of an Emperor precipitated the period of their recurrence. But he, who, during early youth, has been initiated into the Preston mysteries, may hope to share twice in the celebration of them during manhood, and once in a green old age. Shall we deem lightly of a blessing, because it is to be enjoyed less frequently than we wish? These considerations, Mr. Editor, have de-

terminated me to invite, through the channel of your widely extended work, the attention of the legislature to this momentous subject; and to suggest, I will not say the expediency, but the necessity of providing, by parliamentary regulation, for the quick recurrence of Preston Guild, and for the establishment of Guilds throughout the British empire. It surely would require but a slight exertion of that "vigour beyond law," so efficaciously displayed by Charles the Second, and so ably recommended by the most enlightened statesman of the present day, to pronounce by a *quo warranto* the forfeiture of the charters of all the cities and towns in his Majesty's dominions. And if that measure were adopted with a view to the renewal of them, on the express condition that every city and town should duly celebrate an annual Guild, what moralist would not allow, conformably to the principles of that statesman and the Jesuits, that this is an occasion on which the end sanctifies the means, on which it is lawful to do evil that good may come? But in the execution of this salutary plan, the subordinate parts are, by no means, to be confided to the precariousness of local discretion. The charter itself must prescribe the most important details; otherwise there may be frequent omission of many of the rites best adapted "to cherish the feelings of loyalty and religion." Such an omission, I speak with deep regret, disgraces the Guild at Preston. There is no Bull-baiting. The legislature, therefore, will ensure, in every chartered town, the formation of a Bull-ring contiguous to the Cock-pit. It will also direct its vigilance to the general diffusion, among the inferior classes, of those diversions of the Guild, as acting and masquerades, which at present are nearly monopolized by the higher ranks of society. I

know that in some minds a prejudice exists against the appearance of men of low station in masquerade; partly because the masquerade in which they usually present themselves, with crape, namely, over their visages, and dark lanthorns or cocked pistols in their hands, excites ideas not altogether pleasant; and partly because these masqueraders, unlike to most of their superiors, support with spirit the character which they have assumed, but jealousy, when the national welfare is at stake, must not be humoured. As to unpleasant ideas from masqueraders with black faces, nothing, Mr. Editor, is more absurd than to draw general conclusions from particular examples. What, if an hundred cases of barbarity, or loss of human life, be quoted from the annals of Bull-baiting? Each of them is but a single instance. What, if proof of ten thousand yearly murders in the Slave Trade be produced? Each is but a single instance. Would parliament on such grounds frown on Bull-baiting or on the Slave Trade? Ever since I began logic at the university, I have recognised the folly of arguing *a dicto secundum quid ad dictum simpliciter*. I have only to add, that under the fostering encouragement of the legislature, village wakes might be elevated into petty guilds. Thus would new sources of patriotism and virtue be opened throughout our empire. Enjoyment of the present Guild, recollection of the past, and preparation for the future, would purify every heart. The benign energy of this institution would extinguish democracy and infidelity; and might, ultimately, supersede the visitations of Bishops and the expense of an established Church. Communicate, Sir, my propositions to the public; and let me exult in the conviction of having saved my country.

P. O.

REVIEW OF NEW PUBLICATIONS.

XLIV. *Lectures on the Gospel of St. Matthew, delivered in the Parish Church of St. James, Westminster, in the Years 1798, 1799, 1800, and 1801. By the Right Reverend BEILBY PORTEUS, D. D. Bishop of London.* 2 Vols. 8vo. London. Cadell and Davies. 1802.

In the Preface to this work, the unfavourable aspect of the political, moral, and religious state of Great Britain, about the year 1797; the triumphs of its external enemies; the machinations of its internal foes to diffuse disaffection and infidelity; and the spirit of voluptuous dissipation prevalent in the higher ranks, are described as having required from every friend to religion the most active and strenuous exertions. To discharge his own share of the general obligation, this exemplary Prelate determined to deliver a Lecture on a portion of the Gospel of St. Matthew, every Friday during Lent, in his parish church of St. James, Westminster. The Lectures were continued during four successive years; and if the singularly crowded audiences to which they were delivered, were in part attracted by the novelty of the practice, and the high reputation of the Bishop as a preacher, their persevering attendance during the whole course, and the increase of their numbers during the concluding year, furnish ground for confident hope, that the object of a very considerable proportion was Christian edification.

After an introductory Lecture purposing to give a compendious view of the Sacred Writings, the Bishop proceeds in an expository manner, from the beginning of the Gospel of St. Matthew unto the end: not, however with a regular attention to the explanation of every passage, but with the occasional omission even of entire chapters. Thus little notice is taken of the ninth chapter; none of the eleventh, fifteenth, sixteenth, twentieth, twenty-first, and twenty-third. We should have been glad to see some illustration of every chapter. But we presume that the Bishop did not conceive, that the time to which he had limited himself, would admit a plan more comprehensive than that which he has adopted.

In the commencement of the First Lecture, the Bishop speaks thus, concerning his general design:

"Edification not entertainment, usefulness not novelty, are the objects I have in view; and in which therefore I may sometimes perhaps avail myself of the labours of others, when they appear to me better calculated to answer my purpose than any thing I am myself capable of producing." (vol. i. p. 1.)

Towards the conclusion of the same Lecture, he distinctly states it to comprehend the four following objects:

"1st. To explain and illustrate those passages of holy writ, which are in any degree difficult and obscure.

"2dly. To point out, as they occur in the sacred writings, the chief leading fundamental principles and doctrines of the Christian religion.

"3dly. To confirm and strengthen your faith, by calling your attention to those strong internal marks of the truth and divine authority of the Christian religion, which present themselves to us in almost every page of the Gospel.

"4thly. To lay before you the great moral precepts of the Gospel, to press them home upon your consciences and your hearts, and render them effectual to the important ends they were intended to serve; namely, the due government of your passions, the regulation of your conduct, and the attainment of everlasting life." (vol. i. p. 23.)

The Lecture closes with some observations which bear a strong testimony to the general usefulness of expository sermons. If our recollection be accurate, this excellent Prelate has strongly recommended them in one of his smaller publications, and has pointed out the advantages of subjoining them to the afternoon service in many places, where there is at present no sermon in that part of the day.

To lay before our readers a minute examination of each Lecture would be incompatible with the limits of our Review. We shall, therefore, confine our remarks to such passages and topics as appear to us the most important.

The Bishop notices, (vol. i. p. 60.) the seeming contradiction between the assertion of John the Baptist, John i. 21. that *he was not Elias*, and our Saviour's declaration, Matt. xi. 14. that *he was*: and after specifying the true solution, namely, that John denied himself to be

literally and identically Elias restored to life, and that our Lord affirmed him to be the predicted messenger who was figuratively to appear in the spirit and power of Elijah, proceeds in the following terms :

"This difficulty we see is so easily removed, that I should not have thought it worth noticing in this place, had it not been very lately revived with much parade in one of those coarse and blasphemous publications which have been dispersed in this country with so much activity, in order to disseminate vulgar infidelity among the lower orders of people, but which are now sinking fast into oblivion and contempt. This is one specimen of what they call their *arguments* against Christianity, and from this specimen you will judge of all the rest." (vol. i. p. 61.)

When it is said (p. 117.) of the Pharisees, that they disbelieved the cure of the blind man, and the raising of Lazarus, from the dead, though they saw them both before their eyes, one restored "to sight, the other to life," we apprehend the statement to be incorrect. They allowed the fact of the cure of the blind man, when they had learned from his parents that he was born blind (see John ix. 24—26.): and they also admitted the fact of the resurrection of Lazarus, (see John xi. 46, 47.) though their sinful prejudices drove them to excommunicate the one party, and to attempt the destruction of the other, and hardened their hearts against the truth which the miracle wrought on each was intended to impress.

We were much surprised to observe that the Bishop, when explaining (p. 184.) the real import of certain figurative precepts in the New Testament, includes the direction "to do all things to the glory of God," among the injunctions of which, he says, that "if they were understood in their literal signification, it would be utterly impossible for us to continue a week longer in the world;" and that they "require very considerable abatements, restrictions, and limitations." Surely the literal meaning of the precept would not demand, in the ordinary use of language, any such destructive abstraction from earth and its concerns! We feel assured that the Bishop will agree with us, that in business, in relaxation, in all things no less than in devotion, the

glory of God is to be the prime object of a Christian. But we greatly regret the possibility, that the manner in which he has classed the foregoing precept with others obviously figurative, may lead some of his readers into a dangerous error respecting a fundamental principle of duty.

In commenting on the passage, "whatsoever ye would that men should do to you, do ye even so to them;" for this is the law and the prophets;" the Bishop is laudably solicitous to expose the fatal delusion of those who regard morality as the sum of religion, and benevolence as a counterpoise to guilt.

"There are duties," he remarks, "of another order, equally necessary at least, and equally important with those we owe to our neighbour.

"There are duties, in the first place, owing to our Creator, whom we are bound to honour, to venerate, to worship, to obey and to love with all our hearts, and souls, and mind, and strength. There are duties owing to our Redeemer, of affection, attachment, gratitude, faith in his divine mission, and reliance on the atonement he made for us on the cross. There are, lastly, acts of discipline and self-government to be exercised over our corrupt propensities and irregular desires. Accordingly in the very chapter we have just been considering, we are commanded to seek first the kingdom of God and his righteousness. We are in another place informed, that the love of God is the first and great commandment, and the love of our neighbour only the second: and we are taught by St. James, that one main branch of religion is to keep ourselves unspotted from the world" (vol. i. p. 190.)

"Benevolence is the favourite, the fashionable virtue of the age; it is universally cried up by infidels and libertines as the first and only duty of man; and even many who pretend to the name of Christians are too apt to rest upon it as the most essential part of their religion, and the chief basis of their title to the rewards of the Gospel. But that Gospel, as we have just seen, prescribes to us several other duties which require from us the same attention as those we owe to our neighbour; and if we fail in any of them, we can have no hope of sharing in the benefits procured for us by the sacrifice of our Redeemer. What then God and nature, as well as Christ and his Apostles, have joined together, let no man dare to put asunder." (vol. i. p. 192.)

In selecting a passage of some length as a specimen of these Lectures, we have been desirous to fix on one, which should neither exceed nor

* James i. 27.

fall below the general tenor of the work. It is thus only that an extract from any performance can enable the reader to judge for himself concerning its excellences and defects. We believe the following passage on the nature and application of parabolical instruction, to accord with the description which we have given.

"This mode of instruction has many advantages over every other, more particularly in recommending virtue, or reproving vice.

"1. In the first place, when divine and spiritual things are represented by objects well known and familiar to us, such as present themselves perpetually to our observation, in the common occurrences of life, they are much more easily comprehended, especially by rude and uncultivated minds (that is, by the great bulk of mankind) than if they were proposed in their original form.

"2. In all ages of the world there is nothing with which mankind has been so much delighted as with those little fictitious stories, which go under the name of fables or apocryphes among the ancient heathens, and of parables in the sacred writings. It is found by experience, that this sort of composition is better calculated to command attention, to captivate the imagination, to affect the heart, and to make deeper and more lasting impressions on the memory, than the most ingenious and most elegant discourses that the wit of man is capable of producing.

"3. The very obscurity in which parables are sometimes involved, has the effect of exciting a greater degree of curiosity and interest, and of urging the mind to a more vigorous exertion of its faculties and powers, than any other mode of instruction. There is something for the understanding to work upon: and when the concealed meaning is at length elicited, we are apt to value ourselves on the discovery as the effect of our own penetration and discernment, and for that very reason to pay more regard to the moral it conveys.

"4. When the mind is under the influence of strong prejudices, of violent passions, or inveterate habits, and when under these circumstances it becomes necessary to rectify error, to dissipate delusion, to reprove sin, and bring the offender to a sense of his danger and his guilt; there is no way in which this difficult task can be so well executed, and the painful truths that *must* be told so successfully insinuated into the mind, as by disguising them under the veil of a well-wrought and interesting parable.

"This observation cannot be better illustrated, than by referring to two parables, one in the New Testament, the other in the Old, which will amply confirm the truth, and unfold the meaning of the preceding remarks.

"The first of these which I allude to, is the celebrated parable of the good Samaritan. Christ. Observ. No. 9.

"The Jews, as we learn from our Lord himself, had established it as a maxim that they were to love their neighbour and to hate their enemy;* and as they considered none as their neighbours but their own countrymen, the consequence was, that they imagined themselves at liberty to hate all the rest of the world! a liberty which they indulged without reserve, and against none with more bitterness than the contiguous nation of the Samaritans. When, therefore, the lawyer in the Gospel asked our Lord who was his neighbour? had Christ attempted to prove to him *by argument*, that he was to consider all mankind, even his enemies, even the Samaritans, as his neighbours, the lawyer would have treated his answer with contempt and disdain; all his native prejudices and absurd traditions would have risen up in arms against so offensive a doctrine; nor would all the eloquence in the world, not even the divine eloquence of the Son of God himself, have been able to subdue the deep-rooted prepossessions of the stubborn Jew.

"Jesus, therefore, well knowing the impossibility of convincing the lawyer by any thing *he* could say, determined to make the man convince himself, and correct his own error. With this view he relates to him the parable of the Jewish traveller, who fell among robbers, was stripped and wounded, and left half dead upon the spot; and though passed by with unfeeling indifference and neglect by his own countrymen, was at length relieved and restored to health by a compassionate Samaritan. He then asks the lawyer, who was neighbour to this distressed traveller? It was impossible for the lawyer not to answer, as he did (not foreseeing the consequence) *He that shewed mercy to him*: that is, the Samaritan. Here then he at once cut up his own absurd opinion by the roots. For if the Samaritans, whom of all others the Jews most hated, were, in the true and substantial sense of the word, their *neighbours*, they were bound by their own law, by their own traditions, and by this man's own confession, to love and to assist them as such. The conclusion was therefore, *Go, and do thou likewise*.

"This then affords a striking proof of the efficacy of parable in correcting strong prejudices and erroneous opinions. But there is another thing still more difficult to be subdued, and that is, inveterate wickedness and hardened guilt. But this too was made to give way and humble itself in the dust by the force of parable. I mean that of Nathan.

"There seems reason to believe that King David, after he had committed the complicated crime of adultery and murder, had by some means or other contrived to lull his conscience to sleep, and to suppress the risings of any painful reflection in his mind. This appears almost incredible, yet so the fact seems to have been; and it shews in the strongest light the extreme deceitfulness of

* Matth. v. 43.

sin, its astonishing power over the mind of man, and the inveterate depravity of the human heart. When we see a man who had perpetrated such atrocious deeds, totally insensible of his guilt, and not discovering the slightest resemblance to his own case in the affecting and awakening story which the prophet related, it affords a striking and melancholy proof what human nature is when left to itself, even in the best of men; even in those who, like King David, are, in the general tenor of their life, actuated by right principles, and even animated (as he evidently was) with the warmest sentiments of piety and devotion. And it demonstrates in the clearest manner, the absolute necessity of that help from above in the discharge of our duty, which the Christian revelation holds out to us, and which men of the world are so apt to despise and deride as a weak delusion and fanatical imagination; I mean the divine influences of the Holy Spirit; without which there is not a single individual here present, however highly he may think of the natural rectitude and invincible integrity of his own mind, who may not, in an evil hour, when he least thinks of it, be betrayed by some powerful and unexpected temptation into as much guilt and become as blind to his own situation, as was that unhappy prince of whom we are now speaking.

"It was indispensably necessary to rouse the sinner out of this dreadful lethargy; but how was this to be done? Had Nathan plainly and directly charged him with all the enormity of his guilt, the probability is, that either in the first transport of his resentment he would have driven the prophet from his presence, or that he would have attempted to palliate, to soften, to explain away his crime; would have pleaded the strength of his passion or the violence of the temptation, and perhaps claimed some indulgence for his rank and situation in life. But all these pleas were at once silenced, and his retreat completely cut off, by making him the judge of his own case, and forcing his condemnation out of his own mouth. For after he had denounced death on the rich man for taking away the ewe lamb of the poor one, he could with no decency pretend that he who had destroyed the life of *one* fellow-creature, and the innocence of *another*, was deserving of a milder sentence.

"There was nothing then left for him but to confess at once, as he did, "that he had sinned against the Lord; and his penitence we know was as severe and exemplary as his crime had been atrocious." (vol. i. p. 278—285.)

In vol. ii. p. 127, the Bishop recurs to a subject, his sentiments on which we have already quoted from vol. i. p. 190. Its importance induces us to subjoin the following extract.

"In the Christian system we find many essential improvements of the moral law, which

was carried by our Saviour to a much higher degree of perfection than in the Jewish dispensation, as may be seen more particularly in his sermon on the mount. We find also in the New Testament all those important evangelical doctrines which distinguish the Christian revelation; more particularly those of a resurrection, of a future day of retribution, of the expiation of our sins, original and personal, by the sacrifice of Christ, of sanctification by the Holy Spirit, of justification by a true and lively faith in the merits of our Redeemer. If, therefore, we wish to form a just and correct idea of the whole Christian dispensation, and if we wish to be considered as genuine disciples of our divine Master, we must not content ourselves with observing only the two leading commandments of love to God and love to men, but we must look to *the whole* of our religion as it lies in the Gospel; we must endeavour to stand perfect in *all* the will of God, and in *all* the doctrines of his Son, as declared in the Christian revelation; and after doing our utmost to fulfil all righteousness, and to attend to every branch of our duty, both with respect to God, our neighbour, and ourselves, we must finally repose all our hopes of salvation on the merits of our Redeemer, and on our belief in him as the way, the truth, and the life." (vol. ii. p. 127, 128.)

And in his observations, (p. 190, &c.) on the description given in Matt. xxv. of the day of judgment, he inculcates with great earnestness, that "nothing can be more distant from truth, or more dangerous to vital religion, than the opinion" that charity, an inquiry concerning which is there exhibited "as a *specimen* of the manner in which an inquiry into the whole of our behaviour will be conducted," is the only virtue expected from us; that the New Testament every where demands universal holiness; that so far is it from being true that any single virtue will gain us admission into heaven, that St. James teaches the directly opposite doctrine, namely, that unless we diligently cultivate every virtue without exception, we shall be objects of punishment: that, "even if we endeavour to fulfil *all* righteousness, yet it is not on that righteousness, but on the merits of our Redeemer, that we must rely for our acceptance with God. For the plain doctrine of Scripture is, that *it is the blood of Jesus Christ that cleanseth us from all sin; and that by grace we are saved through faith: and that not of ourselves, it is the gift of God.*"

In commenting (p. 300.) on the account given in Matt. xxviii. of the appearance of our Lord after his resurrection to about five hundred of the brethren, who, "when they saw him, worshipped him; but some doubted:" the Bishop observes:

"Where can be the wonder, if among five hundred persons there should be two or three, who, like the disciples mentioned by St. Luke,* believed not for joy, and wondered; that is (as is very natural) were afraid to believe what they so ardently wished to be true; or who, like St Thomas, would not believe, unless they touched the body of Jesus, and thrust their hands into his side. But their doubts, like his, were probably soon removed. This circumstance, therefore, only serves to shew the scrupulous fidelity of the sacred historians, who, like honest men, fairly tell you every thing that passed on this and on similar occasions, whether it appears to make for them or against them." (vol. ii. p. 300.)

We have seen (and, if we rightly remember, in Dr. Paley's View of the Evidences of Christianity) a remark on this subject, which we believe to be just. It was while Jesus was yet *at a distance*, that some doubted whether the person whom they saw was really their Master who had been crucified. But when, as it is added in the next verse, "he came and spake unto them;" when ΠΡΟΣΕΛΘΩΝ ἐλάλησεν αὐτοῖς, *coming close up to them*, he entered into discourse with them; their doubts must necessarily be removed.

The work which we have been examining, usually holds an even course; not abounding in very deep views of doctrine, nor in applications singularly striking. We sometimes meet with looseness and ambiguity of expression: on one or two instances of which, involving fundamental points of doctrine, we felt strongly disposed to enlarge; but were restrained in part by a fear of inadvertently ascribing to this pious Prelate sentiments, which his words might not be designed to imply. The style is generally plain and perspicuous, and occasionally forcible. If it does not reach the precision and energy which might have been attained; we are not insensible to the pleasing apology which terminates the Preface. We

* Ch. xxiv. 41.

take leave of these lectures with feelings of high respect towards the Author, for having stepped beyond the customary routine of episcopal exertion; and for having thus given an example of those efforts for the support of religion and the extension of its influence, which we are convinced that the present state of the world renders indispensable.

XLV. *Four Sermons on—I. Repentance unto Life.—II. The Evil of Sin, as committed against God.—III. Christ's love to penitent Sinners.—IV. The Promise of the Holy Spirit; lately preached at the Lock Chapel, and published by particular Request. By THOMAS SCOTT, Chaplain to the Lock Hospital. London, Seely, 1802. Price 2s. 6d; pp. 110.*

THESE four Sermons are in the Author's usual manner; full, judicious, and highly practical. The doctrines of Christianity are faithfully asserted; and they are at the same time well guarded against the conclusions, both of those who would impugn, and of those who would abuse them.

In the first Sermon, which is from Acts xi. 18, after having shewn the necessity of genuine repentance, as constituting a principal part of the design of the Gospel, the author states its nature and effects. In this part of the discourse, he has gone much into detail; but not more, we conceive, than is necessary in the elucidation of a point on which so much depends. Repentance he regards as beginning in serious consideration of our thoughts, words, and actions. From consideration, arises conviction of the sins of the heart and life, and of the innate depravity of our nature; whence proceed a spirit of submission and humiliation before God, and a hatred of all sin. And here we beg leave to transcribe an important observation, which will be found to contain one indubitable test of true repentance.

"But now let me ask you, can any one hate sin, and abhor himself for sin; can he love God, and love his neighbour; and yet keep possession of that property, which, previously to repentance, he iniquitously acquired?—Surely, if he has the power and the opportunity

of making restitution, and hates the *works* of sin, he will abhor its *wages* likewise. He will never consent to perpetuate the injustice of which he really repents: but will certainly make full restitution, where he can, whatever self-denial it may impose. In numberless instances indeed it is difficult to know, in what particulars, and to what persons this restitution is due; but the poor, especially the poor of Christ's flock, we have always with us: and here, if difficulties arise, the conscientious penitent will not only bestow, what he is conscious is not *his own*, and yet knows not to whom to restore it; but even add far more to it, if in his power.

"The apostle however, addresses some, whom he supposes unable to make restitution: and his language is well worthy our attention. 'Let him that stole, steal no more: but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.' Mark the reason: not only that he may honestly support himself and his family: but also, 'that he may have to give to him that needeth;' thus, gradually making amends to man for injuries done to man; though he can make no compensation to his offended God. Here 'he hath nothing to pay,' and begs a free forgiveness.

"In a variety of ways the true penitent, during his daily self-examination, will discover instances, in which he hath injured others perhaps in their character, or their principles, by his conversation, or his example: and he will here too endeavour to counteract, or make amends for his misconduct, by any means in his power, however humiliating and self-denying; and especially by henceforth setting a good example, and trying to 'do good to all men, and especially to the household of faith.'" (p. 15, 16.)

The Author proceeds to state other particulars by which genuine repentance is distinguished from that which is false and spurious. These are a great tenderness of conscience and a fear of temptation; a love of holiness and a hatred of sin; humility: an increasing sense of our need of Christ's atonement and mediation, and a growing love to the Redeemer; benevolence and meekness in our intercourse with our fellow men; and an indifference to the world. On these topics the Author speaks so well, that we choose rather to refer our readers to the sermon itself, than to make any further extract from it.

The subject of the second Sermon is, "The Evil of Sin, as committed against God." The obvious design of it is, to convince the readers that the circum-

stance which gives to disobedience its greatest turpitude, is its opposition to the will of God; a circumstance, which seems almost to be lost sight of by those moralists who make *utility* to man the test and measure of virtue; and who speak of vice as if its criminality consisted merely in the injury which it does to our fellow creatures. In opposition to such writers, the Author shews, that the Holy Scriptures urge obedience on very different and far superior grounds; the glory of God being the grand consideration by which it is there enforced.

The text on which this Discourse is founded, is the 4th verse of the 51st Psalm, "Against thee, thee only, have I sinned." The spirit of these emphatic words is well illustrated, by considering our relation to God, as the Creator, governor, and judge of the universe: the extent of our obligations to him as the author of all our powers and abilities; in whom the authority of a sovereign, the kindness of a parent, and the liberality of a benefactor are united: and the effect which a view of his great mercy towards sinners, particularly in sending his own son to save them, should produce upon our minds. The aggravated evil of sin is shewn to be greatly enhanced in the case of those, who, like David, transgress God's law, after they have "experienced his pardoning love and renewing grace."

Having shewn, that to violate such obligations indicates the basest ingratitude, and is no less than rebellion against God, Mr. Scott satisfactorily proves, that many persons may, on these grounds, be involved in considerable guilt, who are not aware of their criminality. Those, for example, who, though not chargeable with any acts of gross immorality, yet habitually forget God, or who value wealth, pleasure, power, or any earthly object, more than his favour; those who neglect the study of the Holy Scriptures; those who violate the Sabbath, who irreverently use the name of God, &c.

"For who does not perceive," observes Mr. Scott, "that however moral, amiable, or respectable he may be in his conduct among men; yet if he treat God with neglect, or set him at defiance, he must be the object of his indignation and abhorrence." (p. 42.)

"But many," he adds, "endeavour to screen themselves by saying, that they do not *mean* to offend God in this or the other action; for they never thought about him. And thus the very sin, with which they are especially charged, is pleaded in extenuation of other crimes! It is, however, as Mr. Scott proceeds to prove at some length and with great force, "the grand criminality in the conduct of men, that they forget God."—*The wicked shall be turned into hell, and all the people that forget God.*

The Author concludes this Sermon, by endeavouring to produce a deep conviction of the need we all have of that grace and mercy which are held forth to mankind, in the Gospel.

The third Sermon, which is "On the love of Christ to penitent sinners," is grounded on the parable of the lost sheep, Luke xv. In this Discourse, those who have felt the force of the considerations urged in the preceding sermon, will find much to relieve their fears, without lessening their sense of the evil of sin, or encouraging any presumptuous hopes. The author begins with stating the gracious purpose for which the Son of God assumed our nature, and submitted to all the labours and sufferings of his ministry, namely, *to seek and to save that which was lost*; and then proceeds to shew, that the appointment of the Christian ministry, and the peculiar work of the Holy Spirit, "which consists in quickening the dead in sin; bringing the prodigal to himself; humbling the proud heart; subduing the stout spirit; awakening the careless conscience; shewing the criminal his guilt, the justice of God in his condemnation, and the future judgment, with all its solemnities and awful consequences;" are perfectly coincident with the same compassionate design; and that wherever there is an instance of a sinner brought to *repentance towards God, and faith in our Lord Jesus Christ*, there the fact takes place which the parable was intended to illustrate: the good shepherd recovers his sheep that was lost, rejoices over him, and calls on us to rejoice likewise.

In the second head of this discourse, Mr. Scott sets forth the joy of the Re-

deemer in seeing the fruits of his meditation and the success of his word in the conversion of sinners; and then endeavours to encourage the penitent to apply to Christ with a confident hope of finding a cordial welcome from him who "came to seek and to save that which was lost." These encouragements are illustrated by our Saviour's conduct to the woman who came to him in the house of Simon the Pharisee; by his behaviour to Zaccheus, to the penitent thief, and to Saul of Tarsus.

Mr. Scott next considers that part of the parable in which the shepherd is represented as calling on his neighbours to rejoice with him, and he regards it not merely as an additional encouragement to true penitents, but as intended also to remind Christians, that it is their duty to take a lively interest in the conversion of sinners; and that it should be one grand aim and design of their lives, by all proper and practicable means, to bring others to repentance and faith in Christ.

Having exhibited at some length the compassion of Jesus Christ to penitent sinners, the Author anxiously warns those of their danger, who should so abuse the grace of the Gospel, as to infer from it, that sin may be persisted in with impunity; proving by a reference to the Scriptures, that those who are thus emboldened to continue impenitent, will assuredly perish, and that with the most aggravated condemnation. He earnestly exhorts all not to indulge procrastination in the concerns of their souls; and concludes with an affectionate prayer, "that all present may be found among those, over whom Christians and ministers rejoice; over whom Christ rejoices; and who shall rejoice with him, and in his love and presence, to all eternity."

The fourth Sermon is an able Discourse from Luke xi. 13, on that distinguishing doctrine of Christianity, the promise of the Holy spirit. In the first head of this Sermon, Mr. Scott, after adducing several scriptural proofs in favour of the divinity and personality of the Holy Spirit, divides his agency into extraordinary and ordinary; the former by immediate inspiration, making men prophets; the latter, by his rege-

nerating and sanctifying influences, making men saints. He then distinctly states, that it is only the latter which is now to be expected; and proceeds to free the doctrine of the Holy Spirit from the objections with which fanatical men have furnished the opposers of this essential point of Christian theology. We shall extract the passage.

"We do not expect that the Holy Spirit will be given in answer to our prayers, to inform us immediately, as by a whisper, when either awake or asleep, that we are the children of God; or to lead us to this conclusion, by any impression or new revelation; or in any other way, than by enabling us to exercise repentance, and faith, and love to God and our neighbour. Here again, we allow, that enthusiasm has often found admission, and has done great mischief.

"God inspired holy men of old to write the Scriptures, as they were moved by the Holy Ghost; and, while we would teach you to depend on the same Spirit, to guide you into the true meaning of the Scriptures; we would by no means allow, that he ever reveals any thing contrary to the written word, or more than is contained in it, or through any other medium. Now, should any impression be made on the mind of a covetous man, an adulterer, or any other impenitent sinner; that his sins are pardoned, and that he is a child of God and an heir of heaven; it would contradict the Scriptures, which expressly declare that such characters are in the road to destruction. But the Holy Spirit cannot contradict himself; and therefore such impressions must come from 'Satan transformed into an angel of light.'

"If an impression lead men from the Scriptures, to form some other ground of hope, or rule of conduct, than is there given; it adds to the word of God, and indeed contradicts it, and must therefore be a delusion.

"If any one thinks he is led by the Holy Spirit immediately, and in the neglect of the means of grace; for that he has now no longer occasion, as being under a higher influence, to search the Scriptures; or that his views are not to be judged by the oracles of God, soberly interpreted as the standard of truth; he is evidently deluded. 'To the law and to the testimony, if they speak not according to this word; it is because they have no light in them.' Even prophets and apostles searched the Scriptures extant in their days, and uniformly appealed to them; and our Lord, in promising the Holy Spirit to his disciples, 'to lead them into all truth,' adds, 'He shall bring to your remembrance whatever I have spoken unto you.' (John xiv. 26.)

"The Holy Spirit is not promised to render us infallible; and they, who professing a great dependence on his influence, refuse to preach or pray, except as moved by the Spirit, probably without being aware of it, advance a claim to infallibility, whenever they thus speak either

to God or to man. Whatever is uttered at those times, is actually made the dictates and words of the Holy Spirit, and put upon an equality with the language of Scripture! But surely it is more becoming for us to do our best, as opportunities offer, and to ascribe all that is true or good to the Holy Spirit, taking the blame of all that is erroneous or defective upon ourselves! All such claims, however, as imply exemption from mistake or sin, we utterly disallow, as arrogant and enthusiastic; and only desire to have our principles and actions candidly judged of by the Holy Scriptures.

"We observe also, that we are incapable of distinguishing the influences of the Holy Spirit, from the exercises of our own faculties, except as every thing holy is considered as coming from his agency, every thing unholy from our evil nature. In fact, there is no actual and entire distinction, except when he acts as a Spirit of prophecy. For, all we are taught to expect is this, that he will dispose and enable us to exercise the understanding and faculties which God hath given us, in a holy and wise manner. He who is left to himself, or under the influence of that spirit which worketh in the children of 'disobedience,' acts freely and without compulsion; his faculties being distempered by sinful passions, as the eye or the ear by disease. And he, who is brought under the influence of the Holy Spirit, experiences no compulsion or violence; but the mind being delivered from the effect of delusion and sinful passions, perceives things in a new light, and most willingly makes a new and holy choice. 'I know,' says the apostle, 'that in me, that is, in my flesh, dwelleth no good thing;' (Rom vii 18:) if then, humbly examining ourselves by the sacred word, we become conscious of desires and affections, and perform actions, in which there is something truly good; we may conclude that this is effected 'by the Spirit which dwelleth in us.' And we may also learn to depend on the promise of the text, in whatever we attempt in obedience to the call of the Gospel.

"Again, we must not suppose, that the Holy Spirit is promised or given, in order that we may do any thing, which was not before our duty. We ought always to have loved God with our whole heart, and our neighbour as ourselves; having sinned, we ought to repent; and being favoured with the gospel, we ought to believe, to pray, to submit to God, return to him, and walk with him in all his ordinances and commandments. But we are not of ourselves disposed or able to do this: and the Holy Spirit is promised to 'work in us to will and to do,' according to these our obligations. So that the dispositions and actions, which are really good in the sight of God, are not called in Scripture moral virtues, but 'the fruits of the Spirit.'

"If these things be kept in mind, most of the objections often made to our doctrine in this particular, fall to the ground, and are evidently

opposed to opinions which we totally disallow and protest against." (p. 86—89.)

After these preliminary observations, the Author proceeds to shew what we are to understand by the promise in the text. For this purpose a number of passages of Scripture are quoted, which speak of the agency of the Holy Spirit; and by which we are taught to ascribe the renovation of our fallen nature, the illumination of our minds, our progress in holiness, our patience under afflictions, our enjoyment of hope, our anticipation of heaven, and every other Christian temper and comfort, to his divine influence.

Having by these authorities shewn what may be expected from the promise, the Author endeavours to impress the reader with the encouraging argument by which our Saviour excites us to pray for this grace. "If ye being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." As a further excitement to this duty, Mr. Scott maintains the suitableness of the promise contained in the text to the condition of man, and the state of things in the world. Appealing to those incontestable proofs which every where meet us, of the depravity of human nature, and to the miseries of which it is the fruitful cause; he asks, "What is the adequate remedy for this deplorable moral disease, the restorative from this death in sin, this love of the world, which is alienation from God? We answer, the life-giving regenerating spirit of God, who is promised to all that ask the Father to bestow upon them this inestimable gift." (p. 101.)

An Address to various characters, applying to each of them those warnings, instructions, or encouragements, which the subject suggests, concludes the Sermon.

There is much in Mr. Scott's style to which a fastidious critic might object; but it is always clear and often forcible. To such of our readers as love the truth for its own sake, and have a taste to relish lessons of practical piety, though unadorned with the graces of oratory, we can, with very great pleasure recommend these Discourses,

as containing, within, the limits of 110 pages, a very unusual share of sound instruction on those points which are of the greatest importance to the everlasting interests of mankind.

XLVI. *Horæ Mosaicæ; or a View of the Mosaical Records, with respect to their Coincidence with profane Antiquity; their internal Credibility; and their Connection with Christianity: comprehending the Substance of Eight Lectures read before the University of Oxford in the Year 1801, pursuant to the Will of the late Rev. John Bampton, A. M.* By GEORGE STANLEY FABER, A. M. Fellow of Linc. Coll. vol. 1. pp. xx. 372. vol. 2. pp. 355. Oxford, 1801.

It is the object of this important work, which reflects honour upon the institution to which it owes its origin, to support the credibility of the Mosaical Records by three kinds of evidence; the first resulting from their coincidence with profane tradition, the second founded upon internal marks of truth, and the third arising from the connection between Judaism and Christianity. The first volume is taken up with the discussion of the two former arguments; the second treats of the last.

Mr. Faber, before he enters upon the formal discussion of the first source of evidence, the *external credibility* of the Mosaical writings arising from their coincidence with profane tradition, thinks it expedient to present the reader with a statement of the subject, in which he assumes that "the most ancient records now extant are those of the Jewish nation." (Vol. I. p. 8.) In this assertion, Mr. F. is, indeed, supported by the authority of Sir William Jones;* an authority which, upon such a subject, can hardly be overrated. In order, however, to preclude any objection, which, as affecting the foundation of the argument, might be supposed to deprive it of a considerable degree of its force, it may be proper to apprize the reader that, in the judgment of Mr. Maurice, the Vedas are equal, or prior, in antiquity to the writings of Moses.†

* Pref. to Inst. of Menu.

† Hist. of Hindostan, Vol. i. pp. 55, &c. In an advertisement prefixed to the *London Edition* of the Fifth Volume of the *Asiatic Researches*, as weak in the performance as wicked in the intent, advantage is endeavoured to be made of this circumstance.

But should we even admit their priority, this circumstance would rather corroborate than weaken the argument of Mr. F.; which in opposition to most of the systems of his predecessors in the same researches, supposes, and requires the supposition, that the primeval traditions of the Pagan nations "descended to them, *not through the medium of Jewish Antiquities, but down the stream of an universal and uninterrupted tradition.*" (p. 12.) "Upon this statement," Mr. F. proceeds to affirm, "depends the whole of the ensuing argument in favour of the authenticity of the Books of Moses." (p. 13.) For the circumstance, upon which the author's argument is founded, is the *undesignedness* of the coincidences adduced.

"The narrative contained in the Pentateuch," says Mr. F. "naturally divides itself into four distinct periods: the account of the Creation; the history of the time which elapsed between the Creation and the Deluge; the description of the Deluge; and the annals of certain remarkable postdiluvian events. Upon inquiry, it will be found, that the remembrance of these circumstances has been preserved, in a very remarkable manner by almost every nation upon the face of the earth. The same facts are related both in the east and in the west, with a singular degree of accuracy; and the variations which occur in the several narratives, serve only to shew that the knowledge, which was originally possessed by all the immediate descendants of Noah, has, in process of time, been gradually corrupted." (p. 14)

Mr. F. then gives a brief outline of the Mosaic history during the period abovementioned, in which we were surprised to find him, after what Reland has said upon the subject,* adopting the common opinion, that Sodom and the neighbouring cities were converted into a lake. (p. 18.)

In interpreting the more obscure traditions of Paganism, Mr. F. calls in the assistance of three rules, founded upon the known practice of antiquity; the first of which is intended to divest those traditions of their allegorical obscurity; the second to deprive them of their local appropriation; and the third deduces the etymology of terms, not from Greek, but from Oriental radicals. Mr.

F. is no doubt acquainted with what Sir William Jones has said concerning the radicals of Mr. Bryant, in his ninth anniversary discourse, in the *Asiatic Researches*. The illustrious President may have carried his objections against etymological argument to excess; for, as himself admits, instances innumerable may be adduced of certain derivation between words the most dissimilar that can be imagined. The ancient and modern names of a great part of Europe may serve as an example. But then the derivation, in such cases, must be established by external arguments; and without these the most exact resemblance may be fallacious.

It would be a vain attempt to follow Mr. F. through his detailed comparison of the traditions of paganism with the records of Moses; which the author has conducted with great ability, and from which he has shewn to result a coincidence inexplicable on any other principle than that of an original derivation from the same source. We will, therefore, satisfy ourselves with transcribing the conclusion which Mr. F. himself has drawn from his own statement.

"Sufficient has now been said to convince any candid inquirer, that the principal facts related in the books of Moses do by no means depend merely upon his solitary testimony, but that they are supported by the concurrent voice of all nations.

"We have followed the stream of profane tradition from the very creation itself, to the period when the Egyptian tyrant was constrained by the mighty arm of God, to dismiss the oppressed Israelites; and though we have frequently seen it corrupted with extraneous matter, or gliding beneath the luxuriant foliage of allegory, yet its purity has never been so far debased, as to preclude the possibility of discovering the fountain from which it originally issued.

"We have observed, that nearly every pagan cosmogony, in a manner strictly analogous to the exordium of Genesis, describes darkness and water to be the fundamental principles of all things. We have found some nations dividing the work of Creation into six different periods; and others declaring, that an exalted personage, a mysterious emanation from the Supreme Being, was the author of the universe.

"Proceeding in our researches, we have met with almost a general tradition, that man was once upright and innocent; but that, through the envy of a malicious demon, he

* Pal. Illust. tom. i. pp. 254—258.

forfeited his pristine integrity, and became the sport of disease and corruption. We have seen the remembrance of that form which the tempter assumed, preserved with an uncommon degree of accuracy; and we have beheld the universal expectation of some victorious power, some mediatorial Deity, who was destined to bruise the head of the vanquished serpent.

"Suffering ourselves to be carried down the stream of ancient mythology, we next learned that the depravity of mankind gradually attained to such a height, as to provoke the vengeance of heaven; that the avenues to Divine Mercy were closed; and that a tremendous flood of waters swept away every living soul in undistinguished ruin. Along with this tradition we found that all nations entertained a belief, that some pious prince was saved in an ark from the dreadful calamity which desolated a whole world; and that in many countries, even the number of persons preserved along with him was accurately recorded. We met with various evident allusions to the same awful event in the Gentile memorials of the dove and the rainbow; and we beheld the remembrance of it deeply impressed on the national belief of every country, whether situated in the eastern or in the western hemisphere.

"Advancing next into the confines of the renovated world, we saw the second progenitor of mankind transformed into one of the principal gods of the Heathens, and almost every circumstance of his life accurately detailed. His mythological birth from the ark, in the midst of clouds and tempests; his skill in husbandry; his triple offspring; and the unworthy treatment which he experienced from his youngest son, all passed in review before our eyes, and stamped indelibly the bright characters of truth upon the sacred page of Scripture. We then traced the overthrow of the Tower of Babel, and the destruction of the ambitious Nimrod, in the last war of the giants; when the vollied thunder of heaven was directed against an impious race, and when the frantic projects of vain man were defeated by the immediate interference of Omnipotence. Lastly, we met with various records of the ancient Patriarchs in the writings of profane historians; we saw Greece and China combining to prove the real existence of a seven years famine in the days of Joseph; and we beheld an uninterrupted tradition of the exodus of Israel, preserved in the secluded deserts of Arabia. (p. 241—244.)

Would our limits have permitted, we should have been gratified in extending this extract to the end of the chapter, where the author finishes the first part of the subject—the external credibility of the Mosaic records, arising from their coincidence with profane tradition. We almost expected to have

Christ. Observ. No. 9.

found, in this part of the work, some consideration of the objection, which, allowing the coincidence here demonstrated, would draw from it a very different conclusion; which, instead of inferring the credibility of the Mosaic writings, would represent them in common with the traditions of heathenism, as streams from the same source, variously corrupted, and as either dividing the truth among them, or leaving it uncertain whether any could claim it. The object of infidelity is sufficiently answered by this confusion of claim, although the superiority should be allowed to the Hebrew legislator. The objection, indeed, partakes of the weakness of the cause to the support of which it is necessary; but as it might impose upon those who are not upon their guard, the confutation of it is not superfluous.

The *internal credibility* of the Pentateuch, Mr. F. tries and establishes by the four following rules:

"I. That the promulger of it was not self-deceived into a belief, that he was divinely commissioned; a deception which could only originate from enthusiasm, or from certain false appearances supposed to be miracles. II. That he was not an impostor; or, in other words, that he had no intention to deceive his followers. III. That authentic documents have been handed down to posterity from about the time, when such events took place, without any corruption or interpolation, except such various readings as are the natural and necessary consequences of frequent transcription; and which may, generally speaking, be corrected by a careful collation of the best and most ancient copies. IV. And that the moral precepts be such as are worthy of the goodness and purity of God, tending to promote virtue and to discountenance vice." (pp. 251, 252)

The three first of these rules apply to every *written* revelation; but the last can be applied only in cases of previous knowledge concerning the nature of God, from whatever source that knowledge is derived. It may be derived from another revelation; and so Christians may rationally argue from the proper and independent certainty of the Christian Religion, which declares the goodness and purity of God. But without the supposition of another, and an independent revelation, we cannot

try the pretensions of the revelation in question, by the conformity of its moral precepts with the abovementioned perfections of divine nature, unless we ascribe to the human mind a natural ability to discover the being and perfections of God. To suppose those perfections discoverable by no other means than a divine revelation, and to try any particular revelation by its agreement with them, is to reason in a circle.

In this part of the argument, which is conducted with a perspicuity and force which we anticipated, it will be of considerable importance to advert to the observations of one of the most virulent adversaries of revelation. "That one condition," says Lord Bolingbroke, "of the authenticity of any human history, and such alone we are to consider in this place, is, that it contains nothing repugnant to the experience of mankind. Things repugnant to this experience are to be found in many that pass, however, for authentic; in that of Livy, for instance: but then these incredible anecdotes stand by themselves, as it were, and the history may go on without them. But this is not the case of the *Pentateuch*, nor of the other Books of the Old Testament. Incredible anecdotes are not mentioned seldom, and occasionally in them: the whole history is founded on such; it consists of little else; and if it were not a history of them, it would be a history of nothing."* In other words, if the history of Moses is a true history, it is a divine revelation. The consequence is unavoidable, and a very important consequence it is. If the reader will attend to this circumstance, the inseparable connection between the ordinary and the miraculous events recorded by Moses, he will peruse the argument of Mr. F. with great advantage.

At the close of this part of the subject Mr. F. observes.

"The preceding pages, however, do not contain the only arguments which may be adduced to prove the matter in question. The completion of an immense number of prophecies, at different periods, and in different countries, stamps indelibly the character of

divine truth on the sacred volume of Scripture. This branch of theology, however, is in itself sufficiently copious to form a distinct subject, and has been already most amply discussed by various authors. One part of it shall be considered in a subsequent portion of the present work; which, while it serves to connect the law and the gospel, may be viewed, at the same time, in the light of an additional attestation to the authenticity of the *Pentateuch*." (pp. 336, 337.)†

To this part of the subject, which commences and occupies the second volume, we will now proceed. *The connection between the Mosaical and Christian dispensations*, Mr. F. endeavours to establish by three distinct media; that of types, that of prophecy, and that of practical object. To the particular discussion of these subjects he has prefixed a section upon erroneous opinions respecting this connection. He first considers the errors of certain Gentile converts upon the subject particularly of the Gnostics, of Cerinthus, of Manes, and of other heretics of the same description. He then examines the similar error of the Jews converted and unconverted.

In the section upon Types, the first of the links by which the two dispensations are connected, Mr. F. takes a comprehensive, and, of necessity, a concise view of the various typical institutions, characters, and events which abound in the Ritual and History of Moses. The chapter, in which he considers the passage of Israel through the Red Sea as typical of the Laver of Regeneration, deserves the more attention, because he undertakes to explain therein the nature and necessity of regeneration—a doctrine of the last importance to mankind.

"The Church of England," says our author, defines the sacrament of baptism to be 'the outward visible sign of an inward spiritual grace.' The external symbol is water; the internal grace, 'a death unto sin, and a new birth unto righteousness.' As the consecrated elements in the Lord's Supper are, by a common rhetorical figure, denominated *the body and blood of Christ*: so by a similar mode of expression, baptism is frequently termed regeneration." (pp. 95, 96.)

† This passage will serve to correct the too restricted terms in which Mr. F., at the opening of his argument, speaks of the foundations of the credit due to the author of the *Pentateuch*. (See p. 11. Rev.)

* Works, Vol. iii. p. 279, quoted by Warburton, in his View of Lord Bolingbroke's Philosophy, Letter iii. pp. 105, 106.

Mr. F. then represents regeneration as progressive; and with as much judgment as ingenuity, pursues the analogy between the spiritual, and our natural, life through the successive stages of infancy, youth, and manhood. The analogy, however, entirely fails in the last instance—death; a circumstance at which our author expresses the exultation becoming a Christian.

"Here, thanks be to God through Jesus Christ, the parallel ceases. Every son of Adam is subject to the condition of mortality; but regeneration opens to the Christian the full prospect of a glorious immortality. 'Death is swallowed up in victory.' At the close of a life spent in the service of God, the aged believer can raise his eyes, moist indeed, with the tears of gratitude, but glistening with hope, towards that heaven, in the joys of which he will soon be removed to participate." (p. 124.)

But from this general view of the subject, let us return to examine some particular passages; and let us hear how Mr. F. explains himself on the *nature* of regeneration.

"The scriptural doctrine of regeneration has unhappily been so abused, on the one hand, to the purposes of fanaticism, that, on the other, probably from a weak unmanly dread of the imputation of enthusiasm, it has been almost totally rejected: but, if the heated imagination of some makes it to depend entirely upon sudden impressions, and sensible impulses; the supposition of others, that it consists in a bare external decency, and in a mere outward reformation of manners, is, if possible, even yet more absurd. The fear of disgrace or punishment; the desire of maintaining a fair character, hereditary prejudices, customs, convenience, and a variety of other motives of a similar nature, may successfully unite in producing a very plausible and decorous exterior. The heart in the mean time, may remain totally unaffected, and completely at variance with God." (pp. 101, 102.)

Much more follows to the same purpose: and after some pertinent questions from the writings of our Reformers, Mr. F. adds:

"From these citations it will sufficiently appear how opposite the general doctrine of the Church of England, as maintained by such eminent characters as Beveridge and Hooker, is to the complaisant and accommodating liberality of the present age. The dignity of human nature; its *innate* tendency to virtue, and abhorrence from vice; its occasional lapses; its venial errors; its trifling offences; and its accidental failings; are terms equally un-

known to our venerable Reformers, and to the sacred page of Scripture." (p. 117.)

Mr. F. however, is far from insisting upon *perfection* in the regenerate, much less does he found their acceptance in the sight of God upon it.

"We must not, indeed, expect," says he, "that, in the present life, our wills can ever be in *perfect* unison with the will of God. There is a constant struggle, even in the most devoted hearts, between grace and nature; but no person has any reason to esteem himself in a dangerous state because harassed with this internal warfare." (pp. 130, 131.)

In that part of the argument which treats of the connection between the Mosaic and Christian dispensations by means of prophecy, Mr. F. examines separately and in order:—1. Those prophecies which define the family of the Messiah. 2. Those which relate to his office and character, the call of the Gentiles, and the rejection of the Jews. 3. Those which declare that the Law was to be superseded by the Gospel. We think, however, that Mr. F. has admitted, without sufficient reason, the conjectural emendation of Kennicott, with respect to the reading of Is. liii. 9. pp. 238—240. The objection, which Campbell has alleged against it in the Preliminary Dissertations to his translation of the Gospels, appears to us insurmountable.*

In stating the *practical connection* between the law and the Gospel, Mr. F. founds his argument upon Gal. iii. 24. which he has adopted for his thesis. The sense in which he understands the assertion, that "the Law was our school-master to bring us unto Christ," is undoubtedly, the sense most consistent with the context. In this important discourse, Mr. F. addresses himself to confute the following erroneous notion concerning the Christian dispensation:

"God is merciful and man is weak. Nothing therefore is required under the Christian dispensation but sincerity; and provided only we do our best we are sure of salvation. The ancient statutes of Moses are now abolished; and Christ has promulgated a new law, in which the former strictness of God's justice is abated" (p. 286)

Plausible as this system may appear to a superficial observer, Mr. F. justly observes, that the thunder of papal ana-

* Diss. xii. Part ii. Sect. 14.

themas spoke comfort to the soul, compared to the horrible conclusion which must be drawn from it. "If none are to be saved but those who do their best, all the sons of Adam, without a single exception, must be involved in undistinguished ruin, and consigned to everlasting destruction." (pp. 287, 288.) To prove the justice of this conclusion, he inquires what must necessarily be understood by the phrase *to do our best*. Mr. F. then proceeds to vindicate the honour of the *Divine Law*, and to demonstrate that it has in no wise relaxed from those claims which infinite justice demands. In support of this opinion, he adduces the venerable authorities of Bishop Reynolds and Luther. In order, however, to secure, at the same time, the honour of *good works*, for which those who plead for the above-mentioned relaxation are, in general, the most strenuous advocates, Mr. F. affirms that, although neither wholly nor partly the meritorious cause of our salvation, they are nevertheless "requisite, in order that the reality of our faith may be satisfactorily ascertained." (p. 302.) The great object of the whole of this masterly disquisition is, to shew from the evident imperfection of all human obedience, the utter insufficiency of human merit to procure our acceptance or salvation; and thence to prove the absolute necessity of the mode of justification supplied by the mercy of God in the Gospel, namely, Faith in the Lamb of God which taketh away the sins of the world. In this representation of the affair, Mr. F. has the entire concurrence of many eminent divines of our church, of her articles, and of her homilies. He concludes the whole with the following words:

"Our Church acts with her usual wisdom in deciding this momentous point, 'the relation of faith and good works with respect to precedence,' guarding her sons, on the one hand, against the destructive pride of self-righteousness, which impiously places human merit in the same throne with the incarnate Jehovah; and, on the other hand, against the baneful heresy of antinomianism, which abuses the precious liberty of adoption to the worst species of licentiousness, a licentiousness from principle" (p. 331.)

We are at no pains to dissemble, that our strictures upon this work have, in a

considerable degree, been influenced by the treatment which it has received from a periodical publication, in high repute, as we are, nevertheless, willing to acknowledge, with many persons who are friends of religion and social order. We complain, that in his review of Mr. F.'s *Horæ Mosaicæ*, the British Critic has not observed his usual liberality. The want of originality, so frequently objected against this performance, we conceive to be a charge highly disingenuous. The term itself is ambiguous. There are works in which originality is essential; but in works, the argument of which is founded upon testimony, originality in the materials could only result from forgery and false citation. It is in the selection, in the arrangement, and in the disposition of those materials that the originality of works of the latter description must consist: and in such originality we scruple not to deny, that Mr. F.'s performance is defective. We are not entirely unacquainted with the labours of Jones, of Maurice, and of Bryant: we have not, however, found the perusal of *Horæ Mosaicæ* superseded by those illustrious monuments of human learning. The same may be said of other works, which, with a greater degree of probability, might be represented as depriving Mr. F. of the merit of originality. The want of originality, however, ambiguous as the defect evidently appears to be, has the general effect, whether accidental or intended, to depress in the mind of the reader the value of the work to which it is imputed.

Our most serious objection, however, applies to the concluding remarks of the British Critic. "Truth compels us to remark," says the Reviewer, "that in ch. 3. sect. ii. as well as in ch. 1. sect. iv. on the subject of regeneration, the author seems to us to be inconsistent with himself, requiring in the elect such a renovation of heart, as must be admitted by all thinking Christians (and is admitted by Mr. F. himself, if we do not mistake his meaning) to be absolutely unattainable here below; a doctrine surely leading to despair." With what justice the doctrine of Mr. F. is here represented, and inconsistency charged upon him, the reader may

have been prepared to judge, from the account which has been given above of the obnoxious chapters. The Reviewer's reference to the articles of our Church may receive a sufficient reply in the same way. But surely, if it be allowed that our liturgy, our articles, and our homilies, are in perfect unison, and, to which no reasonable person can object, that the more concise and obscure expressions in these formularies are to be explained by those which are more full and express, little doubt can remain whether the Church decides for Mr. F. or for his opponent. If, however, the foundation upon which the Bampton Lecturer has founded his doctrine, needed any additional strength, no trifling confirmation would accrue to it from a passage in the sermons of Bishop Jewell, too long to be transcribed, but of which the substance is contained in a quotation from Jerom: "*Si merita nostra consideremus, desperandum est.*"* This eminent reformer, and compiler of our homilies, is affirmed by Bishop Burnet to have been much the best writer of Queen Elizabeth's time: and his works, upon the same authority, are represented "as a very sure commentary on our Articles."† If the testimony of Arminius should have more weight, this celebrated Divine professes himself ready to subscribe whatsoever Calvin has written upon the subject of justification, in the third book of his Institutes ‡

We are unwilling to impute to the writer, whose misconceptions we have endeavoured to rectify, the low prejudices which are entertained by many against those who differ from them on certain points of divinity; although such differences affect neither the character of the persons in question as Christians, nor their talents as writers. It may not however, be totally foreign to the purpose, to subjoin what the candid and pious prelate above referred to has said upon this subject. After congratulating himself upon the harmony

then subsisting between persons of different persuasions in the Church, he adds—"And the boldness of some among us, who have reflected in sermons, or otherwise, on those who hold Calvin's system, has been much blamed, and often censured by those who, though they hold the same opinions with them, yet are both more charitable in their thoughts, and more discreet in their expressions."§

XLVII. *The Articles of the Church of England proved not to be Calvinistic.* By THOMAS KIPLING, D. D. Dean of Peterborough, and late Fellow of St. John's College, Cambridge. pp. 91. Cambridge. 1802.

A FEW observations will be sufficient to ascertain the weight due to this pamphlet, upon the subject of which it professes to treat. Its principal argument rests upon a certain rigid interpretation of the term *Calvinistic*, which will allow it to signify nothing less than a perfect identity with the peculiar sentiments of John Calvin, p. 7. The epithet has been generally understood to denote a certain degree of conformity, be it more or less, to the peculiar tenets of this Reformer; or a nearer approximation to those tenets, than to any other distinguished by a particular appellation. The greatest inconvenience, however, of the novel interpretation of Dr. Kipling, will be felt by himself. For if Calvinism be nothing less than a precise conformity with the peculiar system of Calvin, it will be difficult to find any person who contends for the Calvinism of our Articles. Dr. Kipling has referred to the very passage in which Mr. Overton expressly denies such an agreement between the doctrine of our Church, and the Creed of Geneva. (p. 47, note.) The Doctor, therefore, will find himself without an opponent; and his detailed quotations from Calvin will fall to the ground by the stroke of his own suicidal hand. It was we doubt not this view of the affair, and neither "ignorance" "nor design," that prevented the advocates for what is called the Calvinism of the Church of England, and for which any other name more suitable may be substituted, from bring-

§ Burnet on the Articles, p. 16

* Jewell's Works, Sermons, p. 215. Ed. 1611.

† Burnet on the Articles, p. x. Oxford Edit.

‡ Arminii Opp. p. 102. Ed. 1631. The part of the Institutes referred to is Lib. iii. c. 11—15.

ing forward the Institutes of Calvin to determine the matter in debate. (p. 6.)

Dr. Kipling as we conceive, has misled his reader in another particular. By selecting the *Liturgy* as the part of our public forms, on whose conformity with the precise doctrines of Calvin, he proposes to rest the decision of the contest, it must be evident to the most superficial reader, that the prudent assailant has chosen that part of the formularies of our Church, which is necessarily the most general, the most lax, and the most pliable; in fact, that part which is best calculated to favour such a cause as stands in need of perversion to accomplish its object. Whereas, allowing, as at least every member of the Church of England must allow, that the different forms of our Church are in perfect unison with each other, it would be far the most rational procedure, to decide the question of conformity between the Church of England and any particular tenets, by the more express and enlarged declarations of her doctrines.

With respect to the *opposition* which Dr. Kipling has endeavoured to exhibit between the doctrines of Calvin and our Liturgy, and which, in some cases, is not so successful as the Author could wish, it may be sufficient to observe, that had the Doctor been so inclined, he might have found almost as great an opposition between different parts of the writings of Calvin himself; for it will be denied by no one, acquainted with the works of this eminent man, and disposed to do him justice, that many parts of his writings, especially his commentary, abound in doctrines of the most practical tendency. If Calvin saw no inconsistency between his more rigid tenets and these practical parts, the cause may possibly be found in that modesty, which may be recommended to many of his opponents, of not imagining himself competent to comprehend a subject, upon which whatever opinion may be adopted, it is attended with insuperable difficulties. The circumstances, under which it may be allowable to charge another with the apparent consequences of his doctrines, is a subject which Dr. Kipling does not seem to have maturely considered. Bishop

Burnet's Preface, however, to his Exposition of the Articles, would furnish him with some useful information.

The character of Dr. Kipling, for liberality would in no degree have suffered, had he abstained from the insinuation against Mr. Overton, for ascribing to Bp. Prettyman's Charge a quotation not to be found therein. (p. 69, 70.) In the second edition of Mr. Overton's work, the reference is to *Bishop Horsley's Charge*, 1800. See the *True Churchmen*, &c. p. 405.

There are other remarks of the same kind, more worthy of the Author's reconsideration, than of our notice.

XLVIII. *Consideration on the late Elections for Westminster and Middlesex, with some Facts relating to the House of Correction in Cold Bath Fields.* London, Hatchard. 1802. pp. 36.

THE writer of this pamphlet has concealed his name, but he appears to be a man of more than ordinary candour, moderation, and judgment. After making some just observations on the mischievous tendency of the means frequently employed in securing elections, he censures strongly the language used by Mr. Fox, in his late Address to the Electors of Westminster, touching at the same time on his general character. But the Author's chief object seems to be to expose the falsehoods which were circulated by Sir F. Burdett's party during the late contest for Middlesex, and to deduce some general remarks, both moral and political, from that extraordinary election.

Few persons are unacquainted with the obloquy which Sir Francis Burdett lately heaped on Mr. Mainwaring, on account of the part which he had acted as a magistrate, in respect to Mr. Aris the Governor of the prison in Cold Bath Fields: Indeed the election for Middlesex appears to have turned upon this point. In the pamphlet before us it is very satisfactorily demonstrated, by quotations from the most authentic documents, that there existed not even the shadow of a foundation for the charges of inhumanity, so confidently preferred against Mr. Aris; and that, therefore, no blame could have attached to Mr. Mainwaring. By the industrious circu-

lation, however, of these fabricated charges, the passions of the populace, in and round this great metropolis, were inflamed to a very dangerous degree. The following is a curious instance of the iniquity of quotation, practised in a hand-bill, which was posted up and distributed in every quarter by Sir Francis Burdett's party.

The hand-bill is verbatim as follows :

BASTILE.

ARIS, the Governor,
MAINWARING, the Magistrate.

THE FREEHOLDERS OF THE COUNTY OF MIDDLESEX

ARE requested to peruse the following Extract from the Report of the Commissioners appointed by the King, at the request of the House of Commons, to inspect the state of the above-mentioned prison.

"We remark an accumulation of Acts in defiance of the laws, committed under the eye of Magistrates visiting the Prison; Acts, which involve the *whole administration of the Prison in Criminality.*"

BARKER, Printer, Russel Street, Covent Garden.

"The passage, purporting to be an extract of the Report of the Commissioners, is found in the 50th page of the Report, and has a reference to the conduct of the *Cook* of the House of Correction. With its context it stands as follows :

"We heard no complaint from the prisoners against this officer, either in his capacity of cook, or in his trade as sutler, *but we remark in the latter employ, as combined with the former, an accumulation of acts in defiance of the laws* quoted in the Appendix, committed under the eye of the magistrates visiting the prison; acts which involve the *whole administration of the prison in criminality*; the Surgeon, by his permission to admit liquors, which are sold for other than medical purposes, and without any order in writing, or name of the person for whose health he thinks them necessary; the Cook in selling the several liquors, and supplying the prisoners with articles of provision; and the Governor, by knowingly permitting these acts to be done."

"Let the public decide whether the extract, as it ought to have been printed, conveys, in any degree, the impression made by that actually printed in the handbill.

"The prisoners made no complaint against the Cook, and the deviations from the acts of parliament, which constituted the criminality in the administration of the prison, are still, it is to be observed, on the *side of indulgence to the prisoners.*"

"But the truth would not have answered the purposes of those who drew the advertisement."

"Such have been the impositions practised on the public." (p. 46, 47.)

The writer then introduces some brief remarks on the subject of the admission of those 370 votes of the proprietors of the Isleworth Mill, by which the election was made at length to turn in favour of Sir Francis Burdett.

"On the 27th July, 1801, a number of persons formed themselves into a society, under an agreement, to purchase a small piece of ground whereon to erect a mill for grinding corn, for the purpose of supplying the subscribers with bread and flour, at their own houses, at prime cost; in consequence of which a piece of ground was some time after found suitable for the purpose; and on the 13th October, 1801, (not before) an agreement was entered into between the owner of the ground, (which is less than a quarter of an acre) and a part of the society, that the owner, on being paid or security being given to his satisfaction, for payment of £360, should convey the premises to certain persons on the part of the society. In consequence of this agreement, made the 13th October, 1801, the society was suffered to take possession.

"The mill on the 30th of July was not completed, nor had any profit been derived from it; nor had any conveyance then been executed. The mill, it appears, by private agreement between the subscribers, is to be divided into one thousand and two shares, at two guineas each, and every person so sharing, claims a right of voting for the county of Middlesex.

"Of the persons entering into this compact, three hundred and seventy appeared to vote for Sir Francis Burdett, and of course took the prescribed oath, *that they had acquired a freehold property of the clear annual value of forty shillings, over and above all deductions, rents, and charges, payable out of or in respect of the same, and that they had been in the actual possession or receipt of the rents and profits thereof for their own use, twelve calendar months.*" (p. 50—52.)

We have introduced this pamphlet to the notice of our readers, because we think it well calculated to produce the moral benefit of teaching persons to examine well into the ground of violent accusations, before they judge; and especially, to distrust the pretensions to superior virtue, which are made by a certain kind of popular candidates. The writer appears to be zealous for the maintenance of civil liberty, and to object to Sir Francis Burdett for reasons which by no means apply to the general members of opposition.

XLIX. *Short Sermons, designed for the Use of those who have but little Time or Inclination to read longer Discourses.* By T. T. BIDDULPH, A. M. Minister of St. James, Bristol. 8th edition. Mawman, and Matthews, London; Hazard, Bath; and Bulgin, Bristol. Price 3d. or 20s. per hundred.

THE importance of a publication can, in no instance, be estimated from its bulk or expensiveness. The political sentiments of a nation may, sometimes, be more influenced by a ballad than a treatise; and a diffusion of religious truth has often been accomplished by half-penny tracts, which could not have been produced by all the labouring volumes of systematic theology. Experience has proved the fact, and common sense teaches us to account for it. That which is soon read, has a chance of being much read; and books which are easily purchased are likely to be bountifully distributed.

The inference arising from the circumstance which we have stated is, that the critic, who aspires to the exalted character of a guardian of the public interests of religion and morality, must not be considered as exercising a too great minuteness of observation, if he sometimes selects, as subjects of his examination, such publications as are of a popular form, low price, and small size.

We intend these remarks as general ones; and as explanatory of our reasons for sometimes noticing such publications as the present; and not because the present publication has any peculiar need of such an apologetical introduction into this department of our work.

In appreciating the value of these Short Sermons, we are not left to calculate their *probable* utility, from an examination of their contents; for we are enabled to determine it, by the accounts which we have received, of the advantages which have already attended the dispersion of them by clergymen, and others, who have rightly judged them well adapted to the comprehension of the lower classes, for whose instruction they were written. Their merits have also been attested by the great sale which they have experienced. We understand, that in addition to sixteen thousand copies, which have been printed by the Author, and disposed of; there

has been at least, one large edition of a Welsh translation of them; and several editions have been printed in Scotland, and distributed by the Scotch clergy; some of whom have expressed great pleasure on observing the good which these Sermons have been instrumental in effecting.

We need not say more in recommendation of these Sermons; and those, whom this recommendation may induce to purchase and disperse them, will not think that we have said too much.

L. *A Letter addressed to the Hon. Charles James Fox, in consequence of his Speech in the House of Commons, on the character of the late Most Noble Francis Duke of Bedford. The Second Edition. To which are added, Observations on a Sermon preached in the Parish Church of Woburn, March 14, 1802, the Sunday after the interment of the late Duke of Bedford, by Edmund Cartwright, A. M. Rector of Goadby Marwood, Leicestershire, and Prebendary of Durham. 8vo. pp. 57. 1s. Rivingtons.*

THE motives of the author of this letter (whom we understand to be Mr. Bowles) appear to be of the most laudable kind. The intention of it is to counteract the injurious tendency of Mr. Fox's panegyric on the late Duke of Bedford.* The encomiast had represented his noble friend as a "perfect character;" and informed the honourable assembly, in which the eulogium was delivered, that the reason of his taking so extraordinary and unprecedented an opportunity of strewing a few flowers over the grave of his lamented friend, was "that the public may be impressed with his great example; that men may see it; that they may feel it; that they may talk of it in their domestic circles, and hold it up to the imitation of their children and of posterity."

The design of Mr. Bowles's letter is to give the public a *just*, though widely different, impression of the character of the Noble Duke; to teach men the *true light* in which it should be viewed; and how they should talk of it in their domestic circles. And well does he deserve the thanks of all who feel the importance of Religion, for the manner in which he has executed that design.

* See our number for March, p. 207.

Mr. B. discovers no malignant wish to detract from the real value of the late Duke of Bedford's character; but with a zeal truly worthy of the Christian, and by forcible and convincing arguments, he shews how little that character deserves to be considered as perfect, of which it is notorious, that Religion formed no constituent part.

It is not a little affecting, that so high a strain of panegyric on one who lived and died without manifesting any regard to God, or expressing the smallest concern about a future world, should have been heard with apparent satisfaction in a Christian Senate. But who can sufficiently deplore, that an equally high tone of encomium, on the same character, should have been heard from the lips of a *clergyman*, in that place sacred to religious instruction, the House of God! This outrageous departure from the duty of a Christian Minister, Mr. Bowles has marked with the severe reprehension which it deserved, in the latter part of his pamphlet, entitled "Observations, &c." We are persuaded that our readers will be much gratified by the following extract from this well-timed publication.

"While every instance of mortality is a solemn warning to all the living to prepare for death, there are some cases which proclaim that warning with peculiar solemnity, and which sound the general knell, in tones remarkably deep and impressive. One of those cases was the death of the late Duke of Bedford. A nobleman of the highest rank—of princely fortune—in the prime of life—in the bloom of health—is suddenly cut off by that fatal scythe, which is constantly at work in the fair field of human existence. One week beholds this nobleman walking erect amidst his vast possessions and numerous dependents, feasting his eyes on the bright prospect before him, which seemed to promise the long enjoyment of whatever can stimulate ambition, or excite envy; the next sees him a stretched-out corpse: with which the wretchedness of beggary, and the decrepitude of age, would scorn to exchange conditions. Considered merely as a striking instance of the uncertainty of human life, and of the vanity of human greatness, such an occurrence was calculated to produce the most useful impressions; while the conspicuous character of the individual tended to make those impressions universal. The young were hereby emphatically called upon to consider the frail texture of that thread of life, which they are

disposed to think almost indissoluble; the great were taught the instability of that grandeur by which they are so apt to be dazzled; and all, of whatever age, rank, or condition, were reminded of the insignificance of temporal concerns, in comparison with those of eternity, and of the necessity of living in such a manner as to be, at all times, fit to die.

"But there was a peculiar circumstance in the death of the Duke of Bedford, which tended to impress the mind still more forcibly, than any suddenness of dissolution could do. Between the commencement of his fatal complaint, and the time of his decease, he had four days for reflection, contrition, and prayer; a term dreadfully short for the great work which must remain to be done, at the close of an irreligious life; but, nevertheless, an inestimable treasure at such a period. This treasure the poor unfortunate Duke, as Mr. Fox informs us, most improvidently threw away. Instead of employing the incalculably precious moments in imploring the forgiveness of his sins, and an interest in the great atonement, without which, unless Christianity be a fiction, the best of us can have no well-founded hope of future happiness; he was, if the narrative of his eulogist be correct, regardless of these important concerns, insensible of the great defects of his past life, and indifferent to his future state. What an awful lesson does such an example inculcate, not merely to those who are openly pursuing a course of vice and profligacy, but also to those who disregard the ordinances of Religion, who are guilty of an habitual violation of the Sabbath, who neglect the indispensable duties of public worship and private prayer—those, in short, who live without God in the world?—How forcibly does this example warn such persons to beware, lest their irreligious habits be so confirmed as to render them, like the noble Duke, incapable of being roused, even by the near and visible approach of death, to a sense of their danger, and to an improvement (as far as so apparently inadequate an occasion is capable of being improved) of the few hours or days which may be allotted them, when their summons to another world shall have been delivered?"

We hope that this pamphlet will have an extensive circulation; being admirably calculated to operate as an antidote to the pernicious tendency, both in a political and religious view, of Mr. Fox's speech, as well as of Mr. Cartwright's sermon. The remarks on the prevalent violation of the Sabbath are particularly entitled to attention. We should inform our readers, that the second edition is preferable to the first; the first not containing the "Observations" on the sermon abovementioned.

LI. A Brief Explanation of the Church Catechism, wherein is given a plain account of—

1. The Christian Covenant. 2. The Christian Creed. 3. The Christian Duty. 4. The Christian Prayer. 5. The Christian Sacraments, with an Appendix, containing a short Statement of the Baptism of Infants; the Rite of Confirmation; the Government of the Christian Church; and the Inspiration of the Holy Scriptures, arranged by way of Question and Answer. By BASIL WOODD, M. A. of Trinity College, Oxford, and Chaplain to the Right Hon. the Earl of Leicester. Rivington. 4d. or 3s. 6d. per doz. or 10s. 6d. for fifty. p. 50.

THE title page contains a complete summary of the contents of this little tract, for which we conceive the public to be much indebted to Mr. Woodd. Our purpose in noticing it is, not to give a detailed analysis of its contents, but to acquaint those who are anxiously inquiring for helps in the important work of catechetical instruction, that we have no hesitation in recommending to their attention this useful compendium of Christian knowledge. The following specimens will shew how happily Mr. Woodd has availed himself of appropriate texts of Scripture, as well as of suitable passages from the public formularies of our Church, for the purpose of communicating just and accurate views of religious truth.

"Q. To what duty are you engaged by Baptism?

"A. I was thereby enlisted under the banner of the Lord Jesus Christ, and engaged to renounce and fight manfully against the world, the flesh, and the devil.—*Baptismal Service*.

"Q. What is the second duty to which Baptism engaged you?

"A. To 'believe all the articles of the Christian faith.'

"Q. What are the articles of the Christian faith?

"A. All the holy scriptures, which are given by inspiration of God, and are profitable for doctrine, for reproof, for correction and instruction in righteousness.—*2 Tim. iii. 15*.

"Q. What is the third duty to which Baptism engaged you?

"A. To keep God's holy will and commandments, and walk in the same all the days of my life.

"Q. Can you prove this from the words of Christ?

"A. Not every one that saith, Lord, Lord, shall enter into the kingdom of Heaven; but

he that doeth the will of my Father, which is in heaven.—*Matt. vii. 21*.

"Q. Why do you call the state, into which Baptism admits you, 'a state of Salvation'?

"A. Because being hereby 'grafted into the Church of Christ,' I enjoy all the means necessary to salvation.

"Q. Why do you ascribe this benefit to Jesus Christ?

"A. Because there is none other name under heaven given among men, whereby we must be saved.—*Acts iv. 12*.

"Q. Why do you 'pray unto God for grace to continue in the same unto your life's end'?

"A. Because from God 'all holy desires, all good counsels, and all just works do proceed.'—*Liturgy* p. 9, 10.

"Q. What is repentance?

"A. A godly sorrow for sin, and a turning from sin to God.

"Q. What is faith?

"A. Believing the record which God hath given of his Son, and receiving him as our Lord and Saviour.—*1 John v. 10*.

"Q. What are the fruits of an unfeigned repentance and true faith?

"A. Hatred of sin, love of holiness, and diligent practice of every known duty to God and man.—*2 Cor. vii. 11*.

"Q. What are the Scripture characters of true faith?

"A. Faith purifies the heart; overcometh the world; worketh by love, and maintains good works.—*1 John v. 4. Gal. v. 6. Tit. iii. 8*.

"Q. What blessings are immediately connected with repentance and faith?

"A. All the blessings of the everlasting Gospel.—'God pardoneth and absolveth all them, who truly repent, and unfeignedly believe his holy Gospel'—*Liturgy*.

"Q. Repeat the XIth Article, on the justification of man.

"A. 'We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.'—*Art. xi*.

"Q. Doth the Gospel of Christ encourage every man, however abandoned, to repent and turn to God.

"A. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.—*Isa. lv. 7*.

"Q. What is the general nature of baptism?

"A. 'Baptism is not only a sign of Christian profession; but also a sign of regeneration, or new birth.'—*Art. xxvii*.

"Q. What benefits are derived from baptism?

"A. They who receive baptism rightly, are grafted into the Church; and the promises of forgiveness of sin, and adoption, are visibly signed and sealed.—*Art. xxvii*." p. 31—33.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

SIR,

I WAS greatly pleased with the Review of Mr. Fellowes's "Religion without Cant," which appeared in your last Number. It ably exposes the dangerous errors into which that gentleman has fallen; and into which he labours so very strenuously to lead others. You have, however, omitted one circumstance which deserves to be pointed out, and which I beg leave to notice; I mean the agreement of sentiment, on every point of theology, which seems to subsist between Mr. Fellowes and the Monthly Reviewers. You have already taught your readers to form so just an estimate of the divinity inculcated by these gentlemen, that their approbation of an author's theological principles will of itself be apt to generate some suspicion of his orthodoxy. Their commendation, however, of Mr. Fellowes is so cordial. (See Monthly Review for July last) and they express so strongly their wish that his opinions may become universally prevalent, that we may presume, without any great violation of charity, that their sagacity must have discovered in his pages a tolerably near approximation to the Socinian hypothesis, and a disposition to unite with them in divesting the Gospel of Christ of all its distinguishing characteristics, and reducing it to a mere system of ethics.

After having said thus much, I shall not be suspected of being particularly partial to Mr. Fellowes, when I give it as my opinion, that in one place you have censured him far more strongly than the case requires. The passage to which I allude stands in the first column of the 527th page. Mr. Fellowes had said, "How many particular acts of obedience or of disobedience will cause us, through the mercy of God operating in the atonement of Christ, to appear just in his divine presence on the one hand, or will occasion our exclusion from his favour on the other, we cannot ascertain, nor does it become us to inquire." This is indeed, as you observe, a very extraordinary sentence: yet I think it will not by any means war-

rant your imputing to him "the notion of acts of disobedience causing us to appear just in the divine presence." I am not indeed very much surprised at your having misrepresented the meaning of the above strange and confused passage. Its fair and proper signification however, though I acknowledge it to be still reprehensible in no small degree, is certainly not so remote from common sense, as that which your Review has assigned to it. S. L.

We willingly acknowledge the justice of S. L.'s remonstrance, the necessity of which, previous to our receiving his letter, we had determined to obviate, by informing our readers, that upon farther consideration, we were persuaded that we had fallen into a mistake with respect to the meaning which Mr. Fellowes really meant to convey in the words above quoted. We therefore request our readers to understand, that the absurdity which struck us on the first view of the passage in question seems chiefly imputable to confusion and inaccuracy of expression.

WE readily give the following well meant and temperate expostulation a place in our Miscellany. The suggestions contained in it convey a very salutary caution; but we greatly doubt whether they are practicable, or even expedient, to the extent for which the writer contends. We do not mean, however, to prejudge a question, which we acknowledge to be a very important one, and on which we shall be glad to be favoured with the opinion of any judicious correspondent, who may have turned his attention to the subject. The question may be thus stated, "What are the most safe, and at the same time the most effectual means, in the present circumstances of the world, of counteracting, in a work like ours, the influence of those publications which are employed in disseminating infidelity and irreligion?"

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SIR,

WHEN the *Christian Observer* was un-

dertaken, I apprehend one end proposed in its publication, (and a very valuable one) was to supersede those periodical writings which have too successfully, it may be feared, scattered the seeds of infidelity and immorality, even in the interior of *religious* families. In consequence of the known principles and professed intentions of the Editors, many persons, who have carefully excluded *Reviews* of every description from their houses, chiefly because they feared the quotations they made from infidel, or unprincipled writers as much or more than their encomiums or criticisms; readily opened their doors to the *Christian Observer*. Some of these persons, as heads of families, now earnestly wish to draw the attention of the conductors of the work to the *subject of quotations*. Parents, who conscientiously watch over the cultivation of their children's minds, will wish, as much as possible, to prevent the approach of evil till views of truth and habits of virtue have gained the ascendancy. Some quotations, though meant to be censured, may do more harm to a young mind than the criticism can possibly do good; the imagination receives a taint, which no address to the intellect can efface. A malicious misrepresentation, a bold and impious assertion, will, like an envenomed dart, fix in the memory, and become associated with a sacred truth: like a *caricature* of a respectable character, which no wise man would introduce to his children, *in order to point out its want of resemblance* to the original. What has induced this expostulation, is some quotations which have lately appeared in the *Christian Observer* from authors who will pass swiftly to their native obscurity, if not impeded in their progress: the light of criticism, whilst it detects their *errors*, prolongs their existence, and introduces them where otherwise they would have remained unknown.

Permit me to conclude with the words of an ingenious and sensible writer, as better suited than my own, to express the sentiments I wish to convey.

"When error prevails, there are two ways by which the cause of truth may be maintained; either by a direct and

formal refutation of the error, or by a plain and effectual establishment of the truth. The advocate for truth may descend into the field of controversy, he may engage every adversary that comes in his way, he may pursue and expose every single error.

"But error possesses a wide and dark domain; and he who undertakes the conquest of the whole, undertakes a labour that is almost infinite. Error is various and changeable, a circumstance of which a skilful adversary will avail himself; when his weapon is ready to be wrested from him, he will take entire possession of it again under another shape. He who engages in controversy will find himself surrounded by a net, where, though he may think it easy to break each single thread, yet it will prove an endless labour to break them all; and whilst he is thus engaged, his opponent, if skilful, will not forget to weave the web anew.

"The other way of removing error is by a clear and full exposition of the truth — It is for want of being furnished early with its principles, that so many amongst us are ever fluctuating and unstable, and ever ready to follow some new seducer. He who sets up truth to public view, brings the rising sun-beam to chase away those imaginary forms which owe their existence only to darkness. The mere removal of error is a negative benefit, and though it be true that error can hardly be refuted without advancing and presenting to the mind some truths, yet these being only casual and random, not digested into order, or supported by their proper collateral truths, are easily withdrawn again and lost. To give truth a lasting establishment, it must be fixed on its first principles as on a basis: truth must rise upon truth in due proportion and order, and all the parts must be strongly united. Against a mind thus prepared, the seducer will in vain waste his feeble efforts; and even such as have been enslaved by error, will, at the approach of truth thus manifested, feel their chains drop off, as at the bidding of an angel."

I am, Sir, with great respect,
Yours,

C. C.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

A new general Survey of Great Britain is announced, illustrated with maps, plans, engravings of antiquities, &c. by the Rev D. Lysons, and Mr. S. Lysons. At the same time will be published, referring to the several pages of the above work, *Britannia Depicta*; a series of views of the most interesting and picturesque objects in each county, engraved by Mr. William Byrne, from drawings by the most eminent artists.

An interesting account of the natives of that part of the western coast of Africa, which lies in the neighbourhood of Sierra Leone, by Dr. Winterbottom, late physician to the Sierra Leone Company's settlement, will soon be published by subscription. An inquiry into the state of medicine, in the same region, will be subjoined to the account; the whole to form two volumes in 8vo.

A translation is in the press, of the *Life and Posthumous Works of J. C. Lavater*, from the German of G. Gesner, his son-in-law.

In the press, in 8 vols 8vo the whole Works of Thomas Chatterton, now first collected; including those attributed to Rowley.

Mr. T. F. Dibdin, of Gloucester, B. A. late of St John's College, Oxford, has just completed a small bibliographical work, embracing the most rare and valuable editions of the Greek and Latin classics, which is to be considered as a classical vade mecum. If this small work succeed, it will be followed by a larger in 4to. comprehending a variety of important matter from bibliographical authors.

Dr. Robert Townson has undertaken the *County History of Yorkshire*, in 3 vols. 4to. illustrated by maps and engravings.

Dr. Crombie, of Highgate, has nearly ready for publication, in 1 vol. 8vo a work entitled, *The Etymology and Syntax of the English Language explained and illustrated*.

Dr. Wittman, of the royal artillery, who accompanied Brigadier-general Koehler's military mission from Constantinople into Syria and Egypt, and who acted occasionally as physician to the Grand Vizier, and had the medical care of the mission, is preparing to publish an account of his interesting *Travels in Turkey, Syria, and Egypt*, including a Meteorological Journal, and Remarks and Observations on the Plague, and on other Diseases of those Countries, accompanied with plates.

The following voyages and travels are also in the press :—*A Voyage in the Indian Ocean and to Bengal*, in 1789 and 1790, in 2 vols. 8vo. with plates, and a plan of Calcutta, translated from the French of M. de Grandpre.—*Travels in the United States of America*, from 1793 to 1797, in 1 vol. 8vo. by William Priest.—A short view of a *Journey through the Western Countries of Africa*, between Cape Blanco and Cape Palmas; performed during three years,

by order of the French Government, in 2 vols. 8vo. with maps and views; translated from the French of M. Golberry; a work which is said to develop the views of the French Government with respect to Africa.—*Travels through Denmark and Sweden*, by Louis de Boisgelin, Knight of Malta, in 2 vols 4to. with 12 views, by H. C. Parry, Esq.—*A Journey into South Wales*, in 1799, by G. Lipscomb.—*Travels in Iceland*, performed by order of his Majesty the King of Denmark, by Mr. Olofsen, a native of that country, and Mr. Poelsens, first physician to the Danish Government in their settlements in that country, in 5 vols. 8vo. with an Atlas, containing a map of the island, and 60 plates; translated from the Danish.

The Rev. Mr. Bingley has in the press a work in Natural History, entitled *Animal Biography*, in 3 vols. 8vo. consisting of Anecdotes and Facts on the Manners and Economy of the whole Animal Creation.

A new edition in 4to of the *Georgics of Virgil*, is announced for publication, by Samuel Hopkinson, B. D. late Fellow of Clare Hall, Cambridge, with copious English notes; and Dryden's Translation subjoined, in the same manner as Dr. Clarke's Latin Version is printed under the Greek Text of Homer.

Next year will be published, the *History and Antiquities of the County of Surrey*, by the late Owen Manning, B. A. Vicar of Godalming, and Rector of Pepperharrow, in the said County.

An historical and philosophical Sketch of the Discoveries in Africa, by John Leyden, Esq. is preparing for publication, in 2 vols. 8vo.

Elements of Natural and Experimental Philosophy, in 4 vols. 8vo. with Engravings, by Tiberius Cavallo, Esq. will soon appear.

A Journal of the Transactions of the Forces under Sir Ralph Abercrombie, in the Mediterranean and Egypt, with Engravings, in 1 vol. 4to. is announced for publication. By Aeneas Anderson, Lieutenant 40th regiment.

The author of "Evenings at Home," has in the press, the *Woodland Companion*, or a brief description of British Trees, with some account of their uses, illustrated by 28 plates.

Mr William Smith proposes to publish by subscription, in 1 vol. 4to. accurate *Delineations and Descriptions of the Natural Order of the various Strata in England and Wales*.

Mr. Nicholson has in preparation, a translation from the new and enlarged edition of the French original, lately published at Paris, which includes the whole of the Modern Discoveries of Fourcroy's *System of Chemical Knowledge*, and its application to the phenomena of nature and art.

An indelible ink is prepared by Mr. T. Sheldrake, in the Strand, from a solution of asphaltum in spirit of turpentine; to which is added so much of the solution of amber as

will give it a due consistence, and the finest lamp-black to give it colour. The addition of a small quantity of dying oil will increase the difficulty of obliteration. See *Nich. Journal*, vol. ii. p. 237, 238.

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The History of Great Britain, on a new plan, with engravings. By R. Henry, D. D. 12 vols. 8vo.

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RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

(Continued from p. 540.)

The Mission among the Hottentots at Bavian's-Kloof appears to be in a more

flourishing state than any which has yet been mentioned. During the year 1801, thirty-six persons were baptized, thirty-two were added to the candidates

for baptism, and five admitted to the Lord's Supper. On the whole the congregation has had an increase of twenty persons, consisting, on the first of January last, of 352 men, women, and children, beside 306 adults, and 237 children, who receive particular instruction at school, and about 100 more, who have leave to live in the town. "As a family," they add, "have we lived in peace, and the Lord has dwelt among us." We extract a few particulars from the Journal of the Missionaries for the gratification and edification of our readers, who, we doubt not, will feel in common with us great satisfaction in considering that so many of these poor Hottentots, on whose mind, reasoning from commonly received maxims, we should have despaired of seeing the preaching of the Gospel produce the smallest impression, have been made partakers of the grace of the Gospel, and are now walking worthy of the Christian name.

"We informed an old Hottentot woman who had long ago begged to be baptized, that her request should be granted on the next prayer day. She was so overcome with joy that she immediately fell on her knees in her hut, and with many tears thanked God that He had heard her prayers in her old age, and in mercy numbered her with his people. As six of our people were to be admitted candidates for baptism, and four others to be baptized, we informed them of it in a solemn manner, and spoke earnestly with them all, particularly with those to be baptized, of the value of the privilege to which they were called, to know Jesus as their Lord and Redeemer; exhorting them to devote themselves anew with soul and body unto Him, who had purchased them with his own most precious blood, that through his grace they might be enabled to renounce the devil and all his works, and follow Christ alone in the regeneration. Such a notification always creates great emotion among our people.

During this week we spoke with each of the communicants with much satisfaction. Those who were soon to be baptized came to tell us, that they had no other wish but to live to God alone in the world, and to follow the ways of Jesus."

"The five abovementioned persons and three children were baptized, one man and one woman were re-admitted, and the communicants partook of the Holy Sacrament in the evening. We and our people were truly refreshed and enlivened by the blessings we received this day, which words fail to describe. It is on such occasions, that all of us, and even strangers feel, that the Lord is truly present here, and with all our defects

Christ. Observ. No. 9.

and poverty, owns this congregation as his flock, gathered by his spirit in a remote region of the earth, and from amongst a nation, naturally one of the most ignorant and benighted."

"We cannot leave unnoticed, that for some time past, the candidates, baptized, and communicants, have, of their own accord, begun to take short walks on Sunday evenings to the mountains, during which they converse about what they have heard at Church. One of the Missionaries walking out on the 16th, met a party of Hottentots. He inquired whither they were going? They answered, they were walking towards the mountain with a view to be alone, and converse together. "What are you conversing about?" "We are talking about the great mercy God has shewn us, in making us acquainted with His love, even to such wretched creatures as we Hottentots are, and in sending us teachers, to tell us what He has done for us. And we were speaking of those dark times, when we knew nothing of God and of our Saviour and His word, and that we are not worthy to experience such grace and favour as is now bestowed upon us, especially as we are yet so disobedient and ungrateful, &c."

"A great many of our people came home to celebrate Christmas here. Many farmers also arrived, and several Englishmen, who distinguished themselves by their orderly and devout conduct. They all knelt down with us and our Hottentot congregation, when we adored our incarnate God and Saviour; but the African Christians thought proper to remain sitting. Above 100 white strangers, besides Hottentots and slaves, joined us on the 25th, and were attentive hearers at the forenoon's service. Most of our people being at home, our Church was well filled. In the evening, many of them set out on their return, declaring their gratitude to God for the blessing enjoyed on this occasion. It is worthy of remark, that some of the farmers present have a journey of six days out and home; but, according to their own expression, they think it worth all the trouble to come hither to hear the word of God."

"*Mittage Moll*, a young widow, bemoaned the recent loss of her husband; "Ah," said she, "whilst I had him, we could converse with each other about the state of our souls, and repeat what we had heard at the church! Now I sit alone, with my poor baby at my breast, and have no one to speak to, and my greatest suffering is that I can very seldom come to Church and hear the sweet words of the Gospel, &c."

"One waggon after the other arrived, filled with visitors, who meant to close the year with us. About eighty whites were present, some from a distance of three days journey, besides a great number of Hottentot strangers and slaves, who had obtained leave from their masters to go to Church. Late in the evening Mrs. Tennis, with five persons in her company, arrived from Zoete Melk's Valley. Most

of the visitors called to see us, and one of them, who lives near the Cape-town, was particularly desirous to become acquainted with every thing relating to this establishment. He expressed his astonishment at the order and decency which prevailed, not only at Church, but throughout the whole town; at the devout attention, and melodious singing of the Hottentot congregation, &c. Others also declared their great satisfaction, and called upon God to bless the work of his own hands. In the evening at eight, the service began, and at half after eleven we met to close the year, with hearts filled with thanks and praise to our gracious God and Saviour whose mercies have been daily new. To Him we commend ourselves and our Hottentot congregation with all the children of God on earth, yea the whole poor human race; craved his forgiveness for our many faults; and besought Him, that He would also in future accompany our testimony of His love to sinners, and the word of His cross, with power and demonstration of the spirit, and deliver yet many thousands in this country from sin and death, by the power of His precious blood. Though such a crowd had assembled here to-night, not the least disorder took place*.

It is with particular pleasure we learn, that General Dundas, the Governor at the Cape, has afforded all possible protection and encouragement to the Missionaries.

In the Island of Antigua, the brethren's congregations are stated to con-

* See an extract from Barrow's Travels, inserted in our number for June, p. 361, in confirmation of this statement.

The above account brings forcibly to our recollection, the exclamation of a truly Christian poet, on a similar occasion.

"Here see the encouragement Grace gives to Vice,

The dire effect of Mercy without price!

What were they? What some fools are made by art

They were by nature—Atheists head and heart.—

What are they now? Morality may spare

Her grave concern, her kind suspicions there:

The wretch who once sang wildly, danc'd and laugh'd,

And suck'd in dizzy madness with his draught,

Has wept a silent flood, revers'd his ways,

Is sober, meek, benevolent, and prays;

Feeds sparingly, communicates his store,

Abhors the craft he boasted of before,

And he that stole has learn'd to steal no more.

Well spake the prophet, let the desert sing,

Where sprang the thorn, the spiry fir shall spring;

And where unsightly and rank thistles grew,
Shall grow the myrtle and luxuriant yew!"

COWPER.

sist of upwards of 10,000 negroes, which is a vast proportion of the population of that island. The missions in Jamaica, Tobago, St. Kitt's, Barbadoes, St. Croix, St. Thomas, and St. John, are also said to be progressive.

METHODISTS.

A conference of the Methodist Preachers, late in connection with Mr. Westley, was held at Bristol, in July last, and minutes of its proceedings have since been published; it thence appears, that the number of Methodists in England, Scotland, and Ireland, amounts to 119,654; in the British dominions in America and the West Indies to 15,939; in the United States to 71,715, making in all 207,308.

CHINA.

By letters received from Canton it would appear, that the Emperor, by an edict, has permitted the residence of the Roman Catholic Missionaries, in any part of his dominions, within twenty miles of the court. Some thousands of children are said to have been baptized in the course of a few months, and a few adults to have openly professed the Christian Faith. How much is it to be regretted that, while the Antichristian Church of Rome thus compasses sea and land to make proselytes, the Church of England should be so supine and inactive as not to have made as yet a single effort for the propagation of genuine Christianity in the vast empire of China, where nearly one third of the human race are perishing for lack of knowledge. We trust that this impressive consideration will not be without its weight in the deliberations of the venerable society in Bartlett's Buildings.

SOCIETY FOR THE SUPPRESSION OF VICE.

This society, which we understand to be now composed of near four hundred respectable characters, many of them of rank and distinction, has publicly announced its intention of enforcing a better observance of the sabbath, by giving effect to the laws now in existence for that purpose. It is with much pleasure we look forward to the effects which may be expected from the praiseworthy exertions of a society so respectably constituted; and we trust that sim-

ilar associations, with similar views will be formed in other parts of the kingdom. We are assured, that in several instances the suggestions of the society have already put an end to practices, which grossly violated the sanctity of the sabbath. A prosecution, commenced at their instance against a vender of obscene books and prints, has terminated in the conviction of the offender, and has laid open a scene of in-

iquity, which may well make every head of a family, and every conscientious keeper of a school, tremble for their charge. We should rejoice if, through the efforts of this society, something could be done to prevent the general dissipation which Hyde Park exhibits on a Sunday afternoon, during the time of divine service, and which is certainly an outrage on public decency, while it reflects no honour on our police.

VIEW OF PUBLIC AFFAIRS.

It formed, at one period, a fruitful subject of debate, whether Great Britain or France were the aggressor in the late war; but we supposed that the able work of Mr. Marsh had laid that question to rest, and had forced all, who were not absolutely incorrigible, to acknowledge, that the aggression belonged wholly to France. Some paragraphs however, which have recently appeared in the French journals, particularly in the official paper of the government, being calculated to revive and give currency to a contrary, and we think a very unfounded opinion, we shall be excused, we trust, by our readers, if we examine the subject at some length. It appears to be one of the duties of the Christian Observer, to expose any insinuations which may be unfairly made to the disadvantage of our national character.

It is much to be wished that Bonaparte, and his present friends in France, could be persuaded to form their opinion of the justice of the late war, by asking themselves, What would be their present line of conduct, supposing them now to receive from us exactly the same provocations which we received from the French in the year 1792 and 1793? "Do unto others," in respect to the judgment which you form of their moral and political conduct, "as ye would think it reasonable that others should do unto you," is the Christian maxim which we would here inculcate.

Let us then put the very same case, *mutatis mutandis*, which occurred in the commencement of hostilities. Let it be imagined, that the King and parliament of this country, deeming France

to be at this time under an arbitrary government, and conceiving Great Britain to exhibit a pattern of that liberty which belongs, as a matter of right, to all countries, were to publish a proclamation (ordering it also to be translated into all languages) in which they should declare their purpose "of affording fraternity and assistance to all nations which should be willing to recover their liberty; and charging the executive power to give to the British generals and admirals the necessary orders for affording succour to those nations, and protecting those citizens who either had been, or might be troubled for the cause of liberty."*

Let us next suppose, in proof of the intention of applying this proclamation distinctly to France, that certain delegates from various French societies, ill-affected to Buonaparte, should arrive here, and be allowed to present addresses at the bar of our houses of parliament, in which they should declare, that "Britons are free, and that the French are preparing to be so; and that there is no doubt that the majority of the French nation will shew themselves animated by the same sentiments with the petitioners, if the public opinion in France were consulted, *as it ought to be*, in a national convention."† Let us next

* This quotation is an extract from the decree of the French National Convention of November 19, 1792; the term *French* being altered to that of *British*, and the word *admirals* being added.

† This passage is copied from an address presented at the bar of the National Convention by a disaffected British society; the terms French and British, and France and Britain, being reversed.

figure to ourselves the Speakers of the house of lords and of the house of commons standing up, and openly replying, in the name of those houses, "The defenders of our liberties will one day become the defenders of yours; and without doubt, the moment is approaching, when the people of Great Britain will come to offer their congratulations to the French national convention."*

For the sake of rendering the parallel more complete, let it also be imagined, that the French Consul, having thought it necessary to arm (in imitation indeed of the English, who should antecedently have provided a great armament) and also having asked some explanation on these subjects, as well as respecting some British acts of violence against his allies, and other British measures of an equally hostile aspect; the British minister should reply after the following manner: "That Great Britain meant not to espouse the cause of *a few* seditious persons;" and therefore, that "the decree was applicable only to those, who" might be said to have "already conquered their liberty, and who should request British assistance by a solemn and unequivocal expression of the general will;" "that sedition certainly cannot exist, where there is this expression of the general will;" "that it would be doing injury to Great Britain, to ascribe to her the plan of protecting seditious commotions which may arise *in any corner* of a state: and of thus making the cause of a few individuals that of the British nation; that sedition is, and only can be, a commotion of a small number against the majority of a nation; and this commotion would cease to be seditious, if all the members of a society should arise at once, either to correct their government, to change its form entirely, or to accomplish any other object."†

Let it be further supposed, that Bonaparte should reply to this theoretical

* This is a quotation from the reply of the President of the French Convention to the Delegates from the disaffected British societies, *mutatis mutandis*

† These are quotations from the memorials of M. Chauvelin, presented to Lord Grenville, *mutatis mutandis*.

memorial of the British minister, (a memorial, moreover, which should give no satisfaction on the other topics of complaint, and which should contain a direct threat of an appeal from Bonaparte to the French people;) "that he perceived that Great Britain," according to the very terms of her explanation, reserved to herself "the right of mixing in the internal affairs of France" when she, herself, should judge it to be proper; and that by maintaining her manifesto, she also "declared to the promoters of French sedition, in what cases they might count, before hand, on British assistance."‡ And then let us, in the last place, suppose that Bonaparte, presuming that he ought, under all the circumstances of the case, to continue armed, the British parliament, indignant at the excessive presumption of his conduct, after some talk of exporting a hundred thousand caps of liberty to the French coast, should vote, by acclamation, a declaration of war against France: on which side, we ask, would the blame of the war be most fairly said to rest? There cannot exist a doubt upon the subject.

FRANCE.

The dispute between Bonaparte and the Dey of Algiers has been brought to an amicable termination. A French squadron appeared before that place on the 5th of August, which carried a letter from the Chief Consul to the Dey, complaining that a French officer had been beat by one of his Rajies; that the French agent had demanded satisfaction for the insult, but could not obtain it; that two sloops of war had been taken by his pirates, and carried into Algiers: that the French territory had been violated by the capture of a Neapolitan vessel in the Bay of Hieres; and that 150 men wrecked on the African coast, were still detained there: demanding also prompt reparation of these wrongs; and requiring, that in future the Dey would distrust such of his ministers as were inimical to France, and that he would make the French flag, and that of the Italian Republic, respected. And to enforce these claims, it is added, "a good understanding with me can alone secure you in that rank and prosperity which you now enjoy; for God has determined that all those shall be punished who prove unjust to me." The Dey is said to have received the bearer of the Chief Consul's letter with great respect, and to have manifested a cordial disposition to live in

‡ This is a quotation from Lord Grenville's answer to M. Chauvelin, *mutatis mutandis*.

peace with France. In his reply, he states, that he had ordered the *Rajie* complained of to be put to death, and that his life had only been spared at the request of the French *Charge d'Affaires*; that he had delivered up the crew of the Neapolitan vessel; that he had displaced the officer who had stopped the two French ships of war; that none of the 150 men asked for were in existence; that the French and Italian flags should be respected; and that he would protect the French in their coral fishery. He intimates that Bonaparte ought to have given him 200,000 piastres as an indemnification for the losses he had sustained; but "whether you give them to me or not we shall always remain good friends."

In the first sitting of the Conservative Senate, after the organic *Senatus Consultum* gave to the constitution its new form, the first Consul presided. He repaired to the senatorial palace with great magnificence, similar to that which attends the visit of our monarch to the House of Peers. Several plans of the *Senatus Consulta*, chiefly relating to matters of form, were presented on the occasion. One of them, which is termed organic, is of some importance; it decrees the union of the Isle of Elba to the French Republic, and that it shall send a representative to the legislative body.

English newspapers continue still to be a prohibited article in France. And here we would take occasion to remark, that while we disapprove of the violent invective and personal abuse employed by some of these papers, in speaking of the First Consul, we rejoice to find, that the general sentiment in this country is unfavourable to the present system of the French government. We conceive that system, as we have already stated, to be the natural result of those extravagant theories of liberty, which so many persons, both French and English, at one time indulged; and we disliked those theories, among other reasons, because we dislike the consequences produced by them. For we consider the late general war in Europe, as well as the intestine troubles of France, of Switzerland, of Ireland, and of so many other countries, and also the present constitution of France, to have all had their origin in the folly and madness of certain popular and atheistical French demagogues, who were connected, no doubt, with evil minded men of somewhat similar character in other nations.

A long *arrete* has been published, directing the Prefects how to raise the 60,000 conscripts which were ordered to be levied in order to complete the army.

People of all parties and persuasions seem to vie with each other, who shall be most forward and fervent in their expressions of felicity on Bonaparte's assuming the Consulate for Life. We think it may amuse our readers to see a specimen of the style in which he is frequently addressed. In one address we find the following passage.

"Citizen First Consul, the French People have conferred on you the Consulship for life: they could do nothing more for your glory; they could do nothing more for their own happiness. Their happiness, Citizen First Consul, you alone could undertake; you alone could accomplish: your genius embraces every thing; your activity accelerates every thing; your wisdom consummates every thing; and, as you have been already told, your name alone is power. What imagination can assign the boundaries where the hopes inspired by your supreme magistracy ought to stop, and fix the degree to which the public prosperity may be elevated by it? Ah! Citizen First Consul, there is only one wish to be formed, which is, that you may be immortal, like your glory; and the French people will then be certain of being always the happiest of people, as they are the greatest and the best."

In another address it is remarked:

"Like Augustus, you have shut the gate of Janus; Europe owes her repose to you. More happy than Titus, you have not to regret the loss of one day: all of them are signalized by great benefits conferred on mankind!" In this piece of flattery, the comparison between Bonaparte and the founder of the Roman monarchy is significant.

In some of the French papers Bonaparte is represented as having shewn the most flattering marks of attention to Mr. Fox, who is now at Paris; and particularly to have paid him many compliments on the strenuous opposition which he had made in parliament to the war with France. We do not know to what degree of credit these reports are entitled; but allowing them to be strictly accurate, we are of opinion that they afford very equivocal proofs of the Chief Consul's approbation of Mr. Fox's general conduct. Mr. Fox, it is to be remembered, objected not only to the war, but likewise to all the measures taken by the late administration for the suppression of insurrection and rebellion. Does Bonaparte deem him to have been, in this respect also, a true patriot and an enlightened statesman?

Bonaparte is, indeed, too polite a courtier to express his disapprobation of any part of Mr. Fox's conduct on such an occasion; but he is, doubtless, also too cautious a politician to commend those parts of it, which might be justly considered as furnishing a dangerous example to disaffected Frenchmen.

To praise Mr. Fox's opposition to the war, would be agreeable to all the various parties in France, a few emigrants alone, perhaps, excepted. But to have approved of his opposition to the Treason Bill, to the Bills for preventing Seditious Meetings, to the Alien Bill, to the steps taken against the Irish Rebels, &c. would have been to condemn measures against Jacobinism, unspeakably short of those which the Chief Consul has himself adopted, on the ground of their being found necessary to the peace of France and to his own personal security.

The Morning Chronicle, aware of that difference which we have stated to exist between the views of the First Consul and those of Mr. Fox, on the subject of the internal polity of a state, has made light of the French encomiums heaped on this celebrated leader of opposition; and has remarked, that Bonaparte would, no doubt, have equally complimented Mr. Pitt on the score of his zeal against Jacobinism, had the ex-minister been presented to him.

PORTUGAL.

The French Ambassador at the court of Lisbon, General Lasnes, being greatly offended at some steps taken by the officers of the Portuguese government to prevent the practice of smuggling, which, under cover of his privilege, was carrying on to a considerable extent by persons in his suite, abruptly took his leave, and returned to France. Bonaparte is said to have disapproved of the hasty conduct of his representative, and to have required him to return the large presents which he had received from the Portuguese government. The circumstance, therefore, is not likely to give birth to any misunderstanding between the two countries.

ITALY.

The Provisional government of Genoa, now termed the Ligurian Republic, having invited Bonaparte to choose, in the first instance, their Doge, and the other members of their senate, he appointed Citizen Durazzo to be Doge. His installation took place on the 10th of August. The letter which Bonaparte addressed to the Ligurian Senate on the occasion, strongly recommends it to them to cultivate unity; to cherish respect for their constitution and their religion; and to bring up their children in the love of *the great people*. He also advises them to substitute good ships of war in place of their present wretched galleys; a measure, the tendency of which is by no means equivocal.

The quiet seizure of the territory of Piedmont, which has lately taken place, and its annexation to the Republic of France, furnishes an additional proof of the overgrown power of that country.

SWITZERLAND.

The Cantons of Underwald and Schwitz, have not only refused submission to the newly formed Helvetic government, but have taken up arms against it. Their first efforts having been attended with success, the cantons of Uri, Appenzal, and Zug, and the country of the Grisons, it is said, have been induced to join them, so that the party of the insurgents increases daily; but after all it is not likely that they should be able to make a protracted resistance to the government of the Republic, supported, as it will probably be, by France. When the last accounts came away, a cessation of arms had been agreed upon between the contending parties, in the hope of being able amicably to accommodate the points in dispute.

GERMANY.

The affairs of this empire have taken an unexpected and very interesting course during the last month, in consequence of a convention entered into between France and Russia, for the purpose of concluding the tedious difficulties of the question of the indemnities, and fixing the new proportions and powers of the Princes interested in that affair. According to the plan of this convention, the secularizations are very general, the only ecclesiastic left in the College of Electors being the Arch-Chancellor of the Empire, a title formerly annexed to the Electorate of Mentz. The electoral dignity will be conferred upon the Duke of Wirtemberg, the Landgrave of Hesse Cassel and the Margrave of Baden, who being a near relative of the Emperor of Russia, appears to have been greatly favoured in the allotment of territory. The King of Prussia has also a large portion; but the Prince of Orange does not obtain his without the incumbrance of some French claims. The Grand Prior of Malta has some indemnity assigned; and it is proposed that the Bishopric of Osnaburgh shall belong in perpetuity to the Elector of Hanover, provided he abandons his claims upon Hildesheim, Corvey, and Hexter.

A declaration founded on this convention, and embracing a variety of minute details, has been presented, by the ministers of Russia and France, to the several members of the Diet of Ratisbon. It commences by assigning the delay of the Germanic body in fulfilling the intentions of the Treaty of Luneville as the ground of interference of these powers, and it contains an intimation that its contents must be discussed *en masse* by the deputation; and that if in two months, from the 17th of August, the Convention shall not be approved and ratified by the Diet, all the Princes and States of the empire shall be authorized, of full right to take possession of the districts which he allots to them.

Two such mighty powers having undertaken to dictate the measures to be adopted, it is not to be expected that any resistance to their wishes will prove effectual, especially as their determination has received the unequivocal sanction of the Court of Berlin. The house of Austria, however, shews extreme reluctance at submitting to the terms which France and Russia wish to impose upon her; and the Imperial Minister has complained of their proceedings, and expressed great surprise that a free and independent nation should permit two foreign powers to prescribe to it peremptory terms respecting the regulations of its own internal concerns. M. Talleyrand has endeavoured to quiet the Emperor's alarm, by assuring him that the declaration is no more than a *projet* which is submitted to the Diet, not with a tone of authority, but as a counsel respecting the means which are best calculated to satisfy all parties. The Emperor, however, cannot but feel that this is no

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more than the language of evasion, as the powerful combination of France and Russia, backed as they are by Prussia, must necessarily give to counsel the tone of command, and regulate the affairs of the continent. The effects of this union are already visible in the conduct of the Elector of Bavaria, who without any previous notification to the Emperor, or the sanction of the Diet proceeded to seize on the Bishopric of Passau, which had been allotted to him by the convention. On this the Emperor sent a body of troops to take possession of the Bishopric, and to protect it from foreign intrusion, until the determination of the Diet respecting it should be known; a circumstance which has caused a considerable sensation in Germany, particularly as the movements of the Bavarian troops would seem to indicate that the Elector was instigated by the greater powers to assert his claims by force; and as the Emperor, who certainly also has right on his side, manifests a disposition to maintain his authority as head of the empire. But however justifiable the pretensions of his Imperial Majesty may be, prudence must suggest to him the necessity of yielding, should the Bavarian interest be espoused by so formidable a confederacy as that of Russia, Prussia, and France; one of whose objects appears to be to humble the House of Austria, and who may, therefore, avail themselves of this dispute to effect their purpose. Much impetuosity has characterized the conduct of both parties in this affair, but it has been hitherto unattended with bloodshed.

Since the above was written, accounts have been received, that the Diet of Ratisbon has adopted the plan of the indemnities proposed by Russia and France, a circumstance which will probably determine the dispute respecting Passau. The terms of the *Conclusum* appeared to be highly unfavourable to the interests of the House of Austria; but the Emperor will scarcely be induced to resist it, at the risk of having again to measure his sword with that of Bonaparte.

Disputes are said to run high between the Emperor and the Hungarian Diet assembled at Presburg.

TURKEY.

The Treaty of Peace between this Country and France has, at length, been made public. It stipulates, that there shall be peace for ever between the two states; that all former treaties shall be renewed; that the parties shall mutually enjoy all the advantages and privileges granted to other nations; that the French ships shall, in consequence, navigate the Black Sea; that the Treaty of Amiens shall be assented to; and that the parties shall mutually guarantee the integrity of each others possessions.

By an official note delivered by the Reis Effendi to the British Chargé d' Affaires it appears, that the interests of the English in the seas under the immediate influence of the Ottoman Porte will not be affected by the

late treaty between Turkey and France. The navigation of the Black Sea is thrown equally open to the English and French Nations; and as the advantages to be derived by each of them from this concession will be in proportion to their ability and dexterity in converting it to the purposes of commerce, the superior capital and industry of this country cannot fail to secure to it a decided superiority.

Passwan Oglou, who has for so long a time been spreading terror and alarm through the Turkish dominions, is stated to have effected an amicable adjustment of his differences with the Porte, on terms highly favourable to himself.

The English troops are said to have entirely evacuated Egypt.

EAST INDIES.

Letters from Bengal state, that a treaty of perpetual and defensive alliance has been concluded between the Honourable East India Company and his Highness the Subahdar of the Decan. The annual revenues of the country ceded by this treaty to the Honourable Company amount to 62 lacks 74,262 rupees—784,158/.

Accounts from India to the 3d of June state, that the rebel, China Madoo, who had rendered himself greatly formidable to the Madras Government in the neighbourhood of Madura, has been routed, and driven for refuge into the Hill Country, by the army under Colonel Agnew, which has taken from him all his stores, and several small brass field-pieces.

A number of very important papers has lately been laid before the public, on the subject of the revolution which has taken place in the Carnatic. It is already known to our readers, that the Governor and Council of India having been convinced, on the ground of certain documents found in the palace of Tippoo Sultan, that the late Nabobs of the Carnatic, Mahomed Ally and Omdut ul Omrah, had maintained a secret intercourse with the tyrant of the Mysore, the object of which was utterly subversive of the British power in India; determined, on the death of Omdut ul Omrah, to require his son Hussein Ally to relinquish, in favour of the Company, such a share of his power and resources as would deprive him of the means of being dangerous to the stability of the British empire. With these terms Hussein Ally refusing to comply was displaced, and Azum ul Dowlah elevated to the Musnud in his stead, he having agreed to the conditions imposed by the Company, by which the whole of the government of the Carnatic may be considered as transferred into their hands. The grounds on which these proceedings have been censured, are the equivocal nature and dubious tendency of the proofs produced in support of the charge of faithlessness and hostility alleged against the deceased Nabobs. We shall forbear at present entering into the merits of the question, which appears to us a very weighty one; not only because we have not sufficient means

of forming a clear opinion upon it, but because we trust it will shortly be made the subject of grave and serious discussion in Parliament.

Later accounts mention the death of the deposed Nabob.

We announced, in a former number, that the college instituted at Calcutta, under the patronage of the Marquis Wellesley, was to be discontinued, in consequence of orders to that effect from the Court of Directors; but we perceive by the *Calcutta Gazette*, dated the 11th of February last, that it still existed, owing perhaps to these orders not having reached India. On the 6th of February, public disputations were held in the Oriental languages, in which the disputants are said to have acquitted themselves with great credit, declaiming fluently, not only in the Persian, but in the Hindostanee and Bengalee languages. On the same day a great many prizes and honorary rewards were distributed to those to whom they had been adjudged at a late public examination.

AMERICA.

Peace has been re-established between the United States and the Emperor of Morocco.

It appears that the malignant fever has greatly subsided in Philadelphia; that in Baltimore it is confined to a few cases; and that New York and Boston continue healthy.

FRENCH WEST INDIA ISLANDS.

An arrete of the French government has ordered, that all white proprietors of West India estates shall repair to them without delay, under the penalty of continuing the sequestration of their transatlantic property; with the exception of persons under eighteen, widows and their daughters, the infirm and the old, soldiers under arms, and public functionaries. Personal residence is in no case to be dispensed with, nor the sequestration to be taken off, unless the proprietor is represented by an European manager capable of managing his property. In order to have the sequestration taken off, proof must be produced of non-emigration, erasure, or amnesty. The payment of debts contracted in St. Domingo, previous to the year 1792, is suspended till 1808.

It does not seem to be very distinctly known to what prison the person of *TOUSSAINT L'OUVREURE* has been consigned. The current opinion is, that he has been conveyed to some fortress in the Alps. *ST. DOMINGO* is said to continue in an unquiet state, being infested by numerous banditti, who take advantage of the weakness of the French army, which is much reduced by disease and death. "In the memory of man," it is officially as-

serted, "there has never been a more dangerous disease at St. Domingo." The government of the colony seems at present to be entirely military; the administration as well as the police of each of the quarters and communes being confided to military commandants, and the general in chief reserving to himself the right of making requisitions.

Disease seems to have made equal havoc at Guadaloupe as at St. Domingo. Half of the French troops landed are said to have died before the 17th of June. The negroes still manifest such a disposition to insurrection as keeps the island in continual alarm.*

Martinique has been taken possession of by the French. They speak in high terms of the reception given them by the British, who are stated to have established such good order at Martinique, that additional troops were thought superfluous.

ENGLISH WEST INDIES.

A difference has taken place between the Governor of Jamaica and the House of Assembly, on the subject of the demand by government for the island to undertake the payment of 5,000 troops for its defence. The House of Assembly have pointedly resisted the principle of this proposal, as contrary to their rights. They likewise decline finding supplies for the maintenance of a corps of black artificers, thought necessary by the governor for the execution of certain works resolved upon.

The yellow fever has occasioned considerable mortality at the Carenage, in Grenada. Many vessels are said to have lost the whole of their crews there.

GIBRALTAR.

This garrison is stated to have attained a degree of licentiousness, and disregard both of moral obligation and military discipline, which must have been productive of ruinous consequences in a variety of ways, and which it required the influence of a person of the first rank to repress. It appears that his Royal Highness the Duke of Kent has begun to discharge this duty with a decision which cannot fail to prove efficaciously remedial.

* We must here repeat a remark, which we have more than once had occasion to make, namely, that with respect to the internal state of St. Domingo and Guadaloupe, and the footing on which the negro cultivators are placed, we have no information which is at all to be relied on, nor indeed, definite information of any kind.

GREAT BRITAIN.

We have the pleasure to state that their Majesties and the Royal Family have returned to Windsor, where they arrived on the 31st ult. in good health.

The meeting of Parliament is fixed to take place on the 16th of Nov.

Francis James Jackson, Esq. is appointed Envoy Extraordinary and Minister Plenipoten-

tiary to the Court of Berlin; John Hookham Frere, Esq. in the same capacity, to the Court of Madrid; and Lord Robert Stephen Fitzgerald to the Court of Lisbon.

The Earl St. Vincent has been employed, during this month, in making a tour through the different dock-yards, and it is affirmed, that many salutary reforms, and much consequent saving of the public expenditure, will be the fruit of his investigations.

The Public Funds have a little recovered from the extreme depression which they experienced towards the close of last month. They are still, however, much lower than they were in the months of May and June, Omnium being at a discount of from 6 to 8 per cent.

We are happy to say that the wheat harvest, which is one of the finest known for several years, has been generally closed in England.

The West India Dock was opened with great pomp on the 27th of August, when two vessels were admitted into it. Several others have since entered. It appears, however, that it has been prematurely opened, the sides of the dock not being in a condition to prevent the water from making its way into the warehouses; and that measures of farther precaution will be necessary before it becomes the general receptacle of shipping. This dock, which is intended for homeward bound ships, forms a striking monument of national prosperity and individual opulence. It is 1600 feet long, 514 wide, and 29 feet deep. The depth of the water at high tide is 25 feet. Another dock is yet to be made for outward bound ships, of the same length, but narrower by 100 feet.

The disturbances which took place last month among the shipwrights and caulkers in the dockyards on the river, have been brought, though with some difficulty, to a peaceable conclusion, and the men have returned to their work.

On the 21st inst. M. Garnerin again ascended in a balloon, from which, after it had risen, according to his own statement, to the height of 4000 feet, he descended by means of a parachute, which brought him safely to the ground, though with imminent hazard, not a great way from where he had commenced his aerial journey.

Oxford, Sept. 4. The Rev. Robert Trotman Coates, B. D. and fellow of C. C. C. has been presented to the Rectory of Steeple-Langford, in Wiltshire, vacant by the death of the Rev. Thomas Barnard.

The Rev. John Guard, B. D. and Fellow of C. C. C. has been presented to the Rectory of Bembridge, Herefordshire, vacant by the death of the Rev. John Huish.

The Rev. John Browne, A. M. Fellow of C. C. C. has been presented to the Rectory of Helmdon, in Northamptonshire, vacant by the death of the Rev. John Russell.

Shrewsbury, Sept. 3. The Rev. Hugh Christ. Observ. No. 9.

Bailye, Vicar of Hanbury, is presented to the vacant prebend in Lichfield Cathedral.

The Rev. John Wight Wickes, M. A. Domestic Chaplain to his Royal Highness the Duke of Cumberland, is presented to the Rectory of Wardley *cum* Belton, Rutlandshire.

Oxford, Sept. 11. The Rev. Joseph Taylor, M. A. is presented to the vicarage of Snitterfield, in the county of Warwick, void by the death of the Rev. Edward Horton, LL. B.

The Rev. Mr. Cotton, formerly of Jesus College, Cambridge, is instituted to the vicarage of Claverdon, in the county of Warwick.

Cambridge, Sept. 10. The Rev. Dr. Kipling, Dean of Peterborough, has resigned the office of Deputy Professor of Divinity in this university, on account of his ill state of health. We hear that he will be succeeded by the Rev. J. Barlow Seale, D.D. Fellow of Christ's College.

The Rev. John Newling, B. D. Fellow of St. John's College, Cambridge, and Rector of Ditchingham, in Norfolk, is presented to the Prebend of Wellington, in the Cathedral Church of Lichfield, void by the death of the Rev. Edward Horton, LL. B.

Sept. 17. The Rev. Robert Gray, M. A. late of Trinity College, Rector of Twinsted, in Essex, is presented to the rectory of Yeldham, in the same county.

The Rev. John Rawlins Deacon, B. D. is empowered, by a dispensation, to hold the vicarage of Harmston, together with the rectory of Waddington, both in the county and diocese of Lincoln.

PROCEEDINGS IN PARLIAMENT.

(Continued from p. 552.)

HOUSE OF COMMONS.

June 2.

In a Committee of Supply, the sum of £10,000 was voted to Dr. Jenner, for the discovery of the vaccine inoculation, and £1,200 to Mr. Greathead, for a life boat.

June 3.

The House having resolved itself into a committee on the sinking fund bill,

Mr. Banks observed, that all the advantages now proposed by the new system might, in fact, be coupled with the old, by which we should be in a better situation. In that case there would have been an additional sum of near £900,000, to operate in conjunction with the former sinking funds, till the old sinking fund of 1786 should have attained its maximum in 1808. If the advantages of the present system were coupled with the former, without any drawback, then indeed the measure would be beneficial, and a power and force would be given to the machine, which would render its operation rapid and irresistible.

The Chancellor of the Exchequer thought it a strong testimony in favour of the present

measure, that the author of the sinking fund had supported it. It had been already stated that the measure would, in 1808, place at the disposal of Parliament a sum of £512,000 by the short annuities, which may then be expected to fail in; and further by paying off the 4 and 5 per cents. which, in the event of the continuation of peace, may be expected to take place before that time, from 14 to 15,000,000 pounds, which, if Parliament should think proper to apply it to the reduction of taxes, would afford a relief of three millions.

The Chancellor of the Exchequer concluded with stating, that in 45 years, according to the new arrangement, the whole of the present debt would be paid off, and the nation would be enabled, in case of emergency, to borrow 141 millions more, which would be paid off by the same period.

Mr. Tierney, in a speech of very great ability, said, whatever opposition may have existed between him and the author of the sinking fund, he would always give him due praise for the wisdom of that plan, and for the firmness with which he had adhered to it. Supposing the stocks to rise to the highest estimate, the sum gained would be about £1,400,000, but supposing them to continue at *par*, the saving would be about £700,000. The House, he admitted, might do as it pleased with the old sinking fund, because it was a measure flowing from its own generosity in aid of a debt previously created, but it was quite a different case with the new sinking fund, which formed part of the security and terms upon which the creditor lent his money. Now if the new fund was to be broken in upon, no man would in future have a security on which he could rely with implicit faith, and consequently it would have an operation to the prejudice of future loans. After some further conversation the motion was agreed to.

June 9.

Sir William Scott said, that as the advanced state of the session would not admit of the Clergy Residence Bill being brought to that degree of perfection which would enable it to stand the test of theory, of practice, and of time, he wished it to be suspended; and early in the next session would bring it under the consideration of the Legislature.

NAVY.

The House having resolved itself into a committee of supply, Mr. Elliot moved that 70,000 men, including marines, be employed for his Majesty's Navy, for seven lunar months, from the 18th inst.

The Chancellor of the Exchequer said, that he had well-founded reasons to trust the efficient force of the Navy would soon be limited to about 30,000 men. The motion was then agreed to.

ARMY.

The Secretary at War having taken a copious survey of the expenditure for the army, proceeded to state the force that was intended

to be maintained as a peace establishment for Great Britain and Ireland. It was intended to keep up the three regiments of Horse Guards, seven regiments of Dragoon Guards, and twenty regiments of Dragoons, which was the number at the last peace. The expense of maintaining the 13,456 Cavalry would be £800,000 a year. The Foot Guards would be 6,047 men, including officers, and the expense of them would be £295,600 a year. The regiments of infantry of the line would be reduced to 89, the expense whereof would be £1,264,000. It was intended to keep up a regiment of riflemen. The expense of this body was estimated at £10,250. These, including the staff corps, would constitute a total of about 70,299 men, at an annual expense of £2,473,250, making the sum to be voted for the service of 183 days, about £1,240,000. The various items composing this sum were voted by the committee.

A resolution was agreed to, for making Tortola a free port.

June 10.

On the report of the army estimates being brought up, Mr. Fox said, that while that abominable traffic, the slave trade, was continued, he could not decide whether a larger military establishment might not be necessary now, than at the last peace; nor was he prepared to say whether the misconduct of the late ministry, with respect to Ireland, might not render it expedient to maintain a stronger military force in that country than ever; but with regard to Great Britain, he saw no reason for a more formidable peace establishment than that in the year 1783.

June 11.

Mr. Dickenson brought up a bill to continue for a further time the act of the 41st year of the reign of his present Majesty, entitled, "An act to stay, till the 25th of March, 1802, the proceedings in actions under the statute of Henry VIII. for preventing spiritual persons holding pluralities, and also to stay, for a time to be limited, proceedings under the 13th Eliz. c. 20. for restraining beneficed persons from granting leases. The bill was read a first time.

The House having resolved itself into a committee of supply,

The Chancellor of the Exchequer moved various resolutions of supply, which were agreed to without any debate.

Lord Castlereagh spoke at some length in favour of the report of the committee on the petition of the Sierra Leone company, and concluded with moving, that £10,000 should be granted for the expenses of the civil establishment of that colony.

General Gascoigne considered the report of the committee very unsatisfactory, and opposed the grant which they recommended.

Mr. Thornton defended the report. It was a maxim of Lord Bacon, that those who founded colonies must be endowed with patience,

but he did not think the patience of the country was as yet very severely tried with respect to this colony. He reprobated the idea, that the Christian religion would not benefit the Africans, and denied that Sierra Leone was so injurious to Europeans as described, for of the 1100 Nova Scotians who landed there originally, 991 now remained in good health.

The Chancellor of the Exchequer said, that whatever might have been his opinion as to the original institution of this colony, he thought that a company of gentlemen embarking their capital in such an establishment, from motives so laudable, were entitled to the patronage and bounty of Parliament, and he should ever wish success to every similar undertaking. The motion was agreed to.

The House having resolved itself into a committee of ways and means,

The Chancellor of the Exchequer rose to move certain resolutions; the object of which was to specify the grounds on which he had calculated the surplus produce of the consolidated fund for the year ending the 5th April, 1803, at £4,500,000.

June 12.

The Chancellor of the Exchequer moved, "That there be given to Lord Hutchinson, and to the two next heirs to whom the title may descend, a net annuity of £2000 out of the consolidated fund." The resolution was agreed to.

In a committee of the whole house on the report of the booksellers petition, it was resolved to reduce the duty on paper of 5*d.* per pound now chargeable on paper of the first class to 3*d.* and to advance the 1½*d.* on paper of the third class to 2*d.*

June 14.

The Chancellor of the Exchequer moved a string of resolutions, which were unanimously agreed to.

The House resolved itself into a Committee of Ways and Means.

The Chancellor of the Exchequer recapitulated the various heads of supply and ways and means, which had been agreed to during the present session of parliament; of which the following is a recapitulation:

SUPPLIES, ENGLAND AND IRELAND.

Navy	-	-	£13,833,573
Army	-	-	12,851,968
Ordnance	-	-	1,395,323
Miscellaneous	-	-	1,194,980
Corn Bounties	-	-	1,600,000
Irish Permanent Grants	-	-	363,338
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To be contributed jointly by			
England and Ireland	-	-	31,259,209
England separate charges	-	-	9,909,473
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Total supplies	-	-	41,168,682

Ways and Means, including

Loan	-	-	37,514,760
To be provided for by Ireland	-	-	3,815,718
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£41,330,478			

He next came to the difference of expense arising from a state of war and peace. The expenditure for the navy last year amounted to nineteen millions, and to eleven millions only for the present year. The army expenses last year were eighteen millions, for the current year ten millions. But with regard to the miscellaneous services, there was certainly a large increase, owing to unavoidable circumstances.

June 17.

Mr. Tierney submitted some financial resolutions to the House, in the same manner as he had done for two or three years.

June 18.

The amendments made by the Lords to the Clergy Protection Bill were agreed to.

The National Debt, the Unlawful Games, the one and a half million Exchequer Bills, and the Land Tax Redemption Bills, were read a third time and passed.

Mr. Wilberforce waved for the present bringing forward his motion on the Slave Trade, but would resume the subject should he have the honour of a seat in the next Parliament.

June 22.

The Chancellor of the Exchequer rose to submit to the House certain resolutions on the present state of the finances of the country. He then moved his resolutions: the difference between which, and those of Mr. Tierney, was, that Mr. Tierney considers, that, with our present establishments, there will be a deficiency for the service of the next year of £1,795,101. Mr. Addington, on the contrary, comparing the present income of the country with the expenditure, shews there will be a surplus of £1,482,061. besides a farther sum of £454,340 arising from annuities shortly to expire, and supposing the whole of the stocks to be reduced to £3. per cent. a further saving of £1,491,393, which sums are exclusive of any allowance for the profit of a lottery, or for any participation of the territorial revenue in India. From these resolutions it appeared that the amount of the funded debt, after deducting £59,588,904 redeemed by the commissioners, and £18,001,148. transferred to them, on account of land tax redeemed, was, on the 1st of Feb. 1802, £489,418,926. together with short annuities to the amount of £343,103 and long annuities to the amount of £1,015,410. and that the sum annually applicable to the reduction of the national debt of Great Britain, in pursuance of the act passed in 1786, was £1,000,000. being about 1-238th part of the capital of the debt then existing; and for 1793, was £1,427,143. being

about 1-160th part of the debt then existing, and may for the year 1802 be estimated at £5,800,000 being about 1-84th part of the permanent debt existing in 1802; which sum of £5,800,000. is appropriated by act of Parliament to accumulate at compound interest until the whole of the existing debt is discharged, which, supposing all the stocks to be purchased at par, and no further sums to be transferred for the redemption of the land-tax, cannot be later than the close of the year 1843.

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June 24.

Mr. Wilberforce moved an address to his Majesty, praying he would be graciously pleased to advance to Dr. Carmichael Smith, the sum of £5000 as a reward for his ingenuity, in discovering a method of preventing infection by nitrous fumigation.—The motion was agreed to.

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June 25.

The Chancellor of the Exchequer said, that Wm. Drummond, Esq Minister Plenipotentiary to his Sicilian Majesty, had discovered among the ruins of Herculaneum and Pompeia some ancient manuscripts, forming a valuable repository of the learning of former times; and moved, that £1,700. be granted towards the expense of transcribing the same.—Agreed to.

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HOUSE OF LORDS.

June 28.

Soon after three o'clock his Majesty came in state to the House, and the royal assent having been given to the remaining bills, delivered the following Speech:

"My Lords and Gentlemen,

"The public business being concluded, I think it proper to close this session of Parliament.

"During a long and laborious attendance, you have invariably manifested the just sense you entertain of the great trust committed to your charge. The objects of your deliberations have been unusually numerous and important, and I derive the utmost satisfaction from the conviction that the wisdom of your proceedings will be fully proved by their effects in promoting the best interests of my people throughout every part of my dominions.

"Gentlemen of the House of Commons,

"The ample provision you have made for the various branches of the public service demands my warmest acknowledgments; and my particular thanks are due for the liberality which you have shewn in exonerating my

Civil Government and Household from the debts with which they were unavoidably burdened.

"Whilst I regret the amount of the supplies, which circumstances have rendered necessary, it is a relief to me to contemplate the state of our manufactures, commerce, and revenue, which afford the most decisive and gratifying proofs of the abundance of our internal resources, and of the growing prosperity of the country.

"My Lords and Gentlemen,

"As I think it expedient that the election of a new Parliament should take place without delay, it is my intention forthwith to give directions for dissolving the present, and calling a new Parliament.

"In committing to you this intention, I cannot suppress those sentiments of entire approbation with which I reflect upon every part of your conduct since I first met you in this place. The unexampled difficulties of our situation required the utmost efforts of that wisdom and fortitude which you so eminently displayed in contending with them, and by which they have been so happily surmounted. From your judicious and salutary measures during the last year, my people derived all the relief which could be afforded under one of the severest dispensations of Providence; and it was by the spirit and determination which uniformly animated your councils, aided by the unprecedented exertions of my fleets and armies, and the zealous and cordial co-operation of my people, that I was enabled to prosecute with success, and terminate with honour, the long and arduous contest in which we have been engaged.

"The same sense of public duty, the same solicitude for the welfare of your country, will now, in your individual characters, induce you to encourage, by all the means in your power, the cultivation and improvement of the advantages of peace.

"My endeavours will never be wanting to preserve the blessings by which we are so eminently distinguished, and to prove that the prosperity and happiness of all classes of my faithful subjects are the objects which are always the nearest to my heart."

Then the Lord Chancellor, by his Majesty's command, said:—

"My Lords and Gentlemen,

"It is his Majesty's royal will and pleasure, That this Parliament be prorogued to Tuesday the 17th day of August next, to be then here holden; and this Parliament is accordingly prorogued to Tuesday the 17th day of August next."

OBITUARY.

To the Editor of the Christian Observer.

SIR,

I enclose an account of the death of an amiable young lady, which is extracted from two letters written by a friend, who was a constant attendant at her bedside during her last illness. The event is not very recent; but the instruction which has been drawn from it ought not to be forgotten. D.

"I cannot forbear remarking to you and Mrs. —, what has lately so forcibly struck myself, I mean the transforming power of the Christian Religion. It seems literally to have new-made the very tempers and constitutions of those who have lately fallen under my particular attention. Mrs. —, the most dejected, humble, I had almost said helpless woman I ever knew, animated with this divine principle, seemed another creature; was active, cheerful, useful, as long as her husband needed her services. Though the tenderest of wives, she revealed to him his danger, and supported him in his religious preparations, with a fortitude quite foreign to her natural character. She read hours on his coffin, and made me read the burial service to her.

"Miss H—, shy, reserved, cold, and so hesitating in her natural manner, that few ever discovered, what a great intimacy enabled me to discover, a most accomplished mind, hid behind that thick veil of humility; acquired in the near views of death and eternity, a sort of righteous courage, an animated manner, and a ready eloquence, which were all converted into means for awakening and striking others. This extraordinary change was manifested in various ways during the eighteen days in which she was given over, but shone out with complete lustre the last night of her life.

"It may be more profitable to consider the behaviour exhibited in her last hours, as the make of her mind particularly exempted her from the charge of enthusiasm. There was little ardour in her temper, her affections were rather languid, and there was not an atom of fever in her complaint; so that her head was never more clear, nor her judgment more sound. When I expressed my concern that her sufferings were prolonged, she said she saw clearly the wisdom of that dispensation; for that if she had been taken away in the beginning of her illness, she should have wanted much of that purification she now felt, and of those clear and strong views which now supported her. She once observed, that it was a strange situation to be an inhabitant of no world; for that she had done with this, and was not yet permitted to enter upon a better. In the night on which she died, she called us all about her, with an energy and spirit quite

unlike herself. She cried out with an animated tone—"Bear witness all of you, that I bear my dying testimony to my Christian profession. I am divinely supported, and have almost a foretaste of heaven: Oh! this is not pain but pleasure." After this, she sunk into so profound a calm, that we thought her insensible. We were mistaken, however; for she had still speech enough to finish every favourite text I began: and to show how clear her intellects still were, when I misquoted, she set me right, though with a voice now scarcely intelligible. To perfect *her* faith, and to exercise *ours*, it pleased her heavenly Father, to try her after this, with one hour of suffering, as exquisite as ever human nature sustained: and I hope I shall never forget that when, in order to save myself the pang of seeing her unutterable agonies, I wrapped my face in the curtain, I heard her broken inarticulate voice repeatedly cry, "Let patience have its perfect work—though he slay me, yet will I trust in him—thy will be done." This, with a fervent ejaculation to be kept from temptation, and the powers of darkness, she repeated till her strength failed. Her prayer was heard; and her last hour was so peaceful, that we knew not when she sunk to her everlasting rest.

"Two little things are worth recording, merely to shew how consistent she was: for I am anxious to rescue such a death-bed from the imputation of enthusiastic fervours. She desired, if the physicians thought it might be useful to any future sufferer, that she might be opened; which was accordingly done. The other instance was, that early in the night, when I saw the pangs of death approaching, I had prevailed on her afflicted sister M— to quit a scene she was so little able to bear. H— begged to see her, and said she should like M— to see her die. I represented to her how unfit her shattered nerves were to go through it; and that if she should fall into fits, what should I do with both? She was convinced in a moment, begged she might not come, and only desired I would explain to the woman that her sister was doing her duty by staying away; that she did it because it was right, and not because she liked it. I ought not to omit remarking, that the power of Christianity has been no less conspicuous in Miss M—, whose humble submission to the divine will is the more valuable in one of her extreme susceptibility, and strong feelings; and that the parting is almost like that of soul and body; for Miss H— was the mouth, and tongue, and organs, of which she was the informing spirit."

Part of another Letter from the same.

"H— has been dying since last night. I have held her clammy hand, and watched her still changing countenance all night. She

is, at this time, speechless; so to get over a few heavy moments, I have a mind to write to you. Perhaps I may not send it. As soon as the terrifying symptoms came on I dosed poor M—— with laudanum, and put her to bed: thank God she is pretty quiet. The silence about me is solemn, but not terrible. I feel rather elevated that, now every one of my friends is, I hope, asleep in peace, I am ministering to those two sisters, going backwards and forwards from the dying to the mourning chamber. Instead of fearing that this last scene should be too affecting, I am only dreading (such is the levity of my nature) that it will depart from my memory before it has done its errand on my heart. Till the last hour I have been whispering into her dying ear all the promises I can recollect. She is pleased at it: takes every sentence out of my mouth, and finishes it with her inarticulate voice.

Four o'clock. She has had just a moment of satisfaction more than human. Her pallid face was irradiated, and with a broken voice she declared she was almost in heaven. She blessed me rather with the compassionate energy of an angel, than with the weakness of an expiring creature, and said some things from which your letter just before received seemed to allow me to take comfort. I then asked her if she had a blessing to send Mr. —— and yourself; with the utmost fervour she prayed for you both, and then added for the —— too.

"Five o'clock. We have had a terrible hour. The mortal pangs are dreadful; my heart dies within me; I fear I cannot stand it: happily her poor sister does not hear. Groans of agony beyond what my fears ever painted, and I have seen many dying-beds. I go into the next room to spare myself a moment, and write to quiet myself. In the extremity of anguish she cries, "Thy will be done."

"Six o'clock. She is alive, but the bitterness of death is past. All is peace; and my terrors have subsided, so far as to enable me to keep my post. I dreaded being driven to a cowardly desertion. One is puzzled why such a conflict of body and spirit was necessary for her, but I can only repeat her own words, "Thy will be done." If she departs peacefully, I shall have cause enough for thankfulness.

"Seven o'clock. She is departed peacefully; not a sigh. I go to prepare her sister."

DEATHS.

At the Curragh of Kildare, Mr. Marmaduke Bell, the Deputy Ranger, aged 108. He was a rider at the York Races in 1714.

In the 90th year of his age, Thomas Bigsby, M. D. of Ipswich.

August 15th, at Warwick Castle, in the 20th year of his age, the Hon. Henry Greville, third son of the Earl of Warwick.

August 24th, aged 84, Mrs. Hubbard, of Blackheath.

August 26th, in the 27th year of his age, the Rev. Charles Sturges, jun. M. A. Fellow of King's College, Cambridge.

At Hales-place, near Canterbury, after a few days illness, in the 78th year of his age, Sir Edward Hales, Bart.

August 27th, in the 73d year of his age, George Tonge, Esq. senior Alderman and Father of the City of Oxford.

Aug. 28th, at Southampton, Lady Jane Terry, sister to the Earl of Dysart.

August 30th, in Bridge-street, Blackfriars, aged 81, John Eddowes, Esq.

Same day, at Bath, in his 82d year, James Theobald, Esq. of Great James-street, Bedford-row, London.

August 31st, at Clapton, Middlesex, in the 72d year of his age, Baden Powell, Esq. of Loughton, Essex.

At Leicester, the Rev. William Arnald, D. D. Canon of Windsor.

At Hampton, in Warwickshire, Mrs. Reynolds, aged 104; and at Castlethorp, in Bucks, another woman, aged 102. They both retained their faculties till the hours of their deaths; and each could set to read without spectacles.

At his house at Woodford-bridge, aged 73, J. Jackson, Esq.

August 22, in the 25th year of his age, the Rev. John Barker, Minister of St. Mary's, Hull.

Sept. 4, aged 74, the Rev. Francis Best, Rector of South Dalton, Yorkshire.

Same day, aged 72, Mrs. Willett, of Wimpole-Street.

Sept. 5, at Buxton, in Derbyshire, in the 50th year of his age, the Right Hon. Henry Thomas Fox Strangways, Earl of Ilchester.

At Edale, in his 25th year, the Rev. Hugh Heelis, M. A. son of T. Heelis, Esq. of Appleby Castle, in Westmoreland, and late of Peterhouse College.

A few days since, at East Hendred, Berks, Martha Anns, Aged 100 years.

Lately, at Ashbourne, in Derbyshire, the Rev. Edward Horton, Vicar of Snittersfield, in Warwickshire, and Prebendary of Litchfield.

Sept. 3, the Rev. John Newman, Vicar of Mountnessing, and Chaplain of the Hamlet of Brentwood, in Essex.

At Dublin, Viscountess Dowager Southwell, in the 31st year of her age.

Sept. 12, at Streatham Common, in the 78th year of his age, W. Newman, Esq. Alderman of the Ward of Farringdon Within.

Sept. 12, at Hampstead, Mr. Jean, the artist, in the 74th year of his age.

Sept. 17, at Twickenham, in the 86th year of his age, Richard Owen Cambridge, Esq.

Sept. 18, Mrs. Ann Clarke, aged 71, sister of J. C. Jervoise, Esq. M. P.

Sept. 20, aged 25, Mrs. Lockhart, wife of James Lockhart, jun. Esq. of Barnes Terrace, Surrey.

Same day, Mrs. Beverley, wife of Wm. Beverley, Esq. of Beverley, Yorkshire, in her 27th year.

ANSWERS TO CORRESPONDENTS.

A Pamphlet, entitled "*A Letter to a Sound Member of the Church, with a Supplement, containing Two Letters sent to the Editors of the Christian Observer, with an Address to the Readers of that Miscellany, on a gross Misrepresentation of a Passage in the Appendix to the Guide to the Church.*—By the REV CHARLES DAUBENY," has lately made its appearance. We lament the necessity which is imposed upon us, as parties concerned, to pay a more particular attention to this Publication, than the importance of its subject appears to demand. Were the cause of Mr. Daubeny's complaint or accusation much better founded, than, we trust, it will be found to be, we are, nevertheless, of opinion, that the sense which he seems to entertain of the offence given, has considerably exceeded its just bounds.

In our Review of the Anti Jacobin Review, (No. 3, p. 176, &c.) after producing a passage from that Journal, in which spiritual religion is very indecently ridiculed, we immediately add—"What language is this from the persons here using it! Unbelievers have condemned, as absurd or hypocritical, all regard for Christianity, except as a mere *external* thing, an engine to overawe the multitude; men of the world, absorbed in business, or drowned in sensuality, have *practically* denied all that is spiritual in religion; Dissenters, with a view to depreciate the Establishment, have insinuated that our religion chiefly consists in *forms*; Mr. Daubeny has maintained, 'that the spirituality of Divine worship is not *essential* to the being of the Church of Christ;' but never, surely, till now, was spiritual religion thus avowedly rejected, and openly ridiculed by professed Christians, and defenders of the Church of England."

The charge of "gross misrepresentation," formally brought before the public, against that portion of the foregoing quotation, in which Mr. Daubeny's name is mentioned, consists of two parts; in one of which the Author complains of misquotation, in the other of an unjust meaning derived to his words from the connection in which they are placed.

With respect to the offensive meaning which Mr. Daubeny supposes his expression (as far as justly stated) acquires from the influence of the characters and sentiments with which it is placed in connection, we observed, in reply to a letter upon the subject, "that we were far from intending, by any thing we said, to class him," Mr. Daubeny, "with the various characters whose errors happen to be mentioned in the same paragraph." (Answers to Correspondents, No. 4.) This explanation, however, by no means satisfied Mr. Daubeny. We are confident, nevertheless, that whoever will give himself the pains to peruse the above quotation with any attention, will be convinced that, whatever might be his first impressions, no rules of grammar or composition oblige him to ascribe any meaning to the words of Mr. Daubeny, which their literal and independent sense does not warrant. That they were produced as reprehensible we have no inclination to deny, and with what justice they were so produced will shortly appear.

The charge of misquotation, (in the strict sense of the term) we admitted to be just; and acknowledged that "the passage certainly ought not to have been marked with inverted commas." The error was accordingly corrected in the Errata. A favourable acceptance of this acknowledgment was the rather to be expected from Mr. Daubeny, because he has himself taken advantage of the liberty of *retractation*; (Appendix, &c. p. 377;) and because, in the present publication, he will have to plead guilty for a misquotation from Hooker, placed between inverted commas; a misquotation too, which materially affects the sense. (Letter, p. 32.)* In addition to this acknowledgment, we laid before our readers, without any comment, Mr. Daubeny's own explanation of his sentiments on the subject in dispute. We likewise professed great respect for the character of Mr. Daubeny, and discovered an evident disposition to conciliate matters; with how little success, the sequel has sufficiently shewn. Reflecting, however, upon the levity of the offence which Mr. Daubeny has thought it worth his pains so deliberately to resent, and adding to this consideration, the abundant reason which, in our opinion, he had to be satisfied, we confess ourselves unable to refrain from suspecting that the Author was instigated, in his attack upon us, by *some farther motive* than personal vindication. That the general cause of the Christian Observer does not entirely meet his approbation, we think we can discern sufficient evidence; nor do we esteem it to have been the least considerable among the objects of Mr. Daubeny, in his present Address to the Readers of that Miscellany, to injure its reputation, and to prevent the diffusion of its principles. Mr. Daubeny, however, will pardon us, if under the weight of his disapprobation, we endeavour to console ourselves by the incompetency which he has discovered of deciding upon our merits.

* Mr. Daubeny quotes, as from Hooker, the following passage—"Ecclesiastical polity constitutes the very chiefest property." In Hooker the passage is—"And of such properties, common unto all societies Christian, it may not be denied, that one of the very chiefest is ecclesiastical polity." Ecc. Pol. iii. §1.

If, however, from the concessions which we freely made to Mr. Daubeny, because we considered them just, and because we hoped that a pacification might, in some degree, be effected by them, our assailant has inferred that our cause is indefensible; we beg leave to inform him, and we hope to prove to our readers, that the conclusion is precipitate.

It will be recollected, that the obnoxious passage, although admitted not to be properly a quotation, was affirmed to be *a correct representation of the sentiments of the Author*. To this opinion we still adhere, and we will endeavour to establish it.

The passage, as it stands in our work, is as follows—Mr. Daubeny has maintained, “that the spirituality of divine worship is not *essential* to the being of the Church of Christ.” The passage in Mr. Daubeny’s Appendix, intended to be here represented, stands thus: “That the spirituality of divine worship is essential to the *very being and constitution* of a Church, is more than will be granted; because the Church of Christ has, at different times, been permitted to exist without it.” (p. 482.) In illustration of this passage another was produced at p. 404, of the same work. “I mean neither to disparage nor offend you, when I take upon me to assert, that you are but a sciolist in theology, if you are yet to learn that, however bold the position may seem, that may be a *true Church* in which the pure word of God is not preached.”

To avoid any ambiguity or confusion upon this subject, it will be proper to observe, that the foregoing quotations refer exclusively to the *visible Church*. This, Mr. Daubeny repeatedly inculcates, is the leading subject of his work. (See Appendix, p. 137, 423, 577.) By the term *essential*, we generally understand, as Dr. Johnson interprets it, that which is “*necessary to the constitution or existence of any thing*,” or that, without which it would lose its essence. That the word is used by Mr. Daubeny in this sense, is evident from both the passages produced above. They are deliberate, unequivocal, and unqualified assertions that the Church may exist *without* the spirituality of divine worship; that that may be a *true Church* in which the pure word of God is *not* preached.

Now, although we do not pretend to affirm, that purity of doctrine or spirituality of worship constitutes the *only* characteristic of the visible Church, we make no hesitation in conformity with our previous declarations, and in opposition to Mr. Daubeny, to assert, that it is essential to the very being and constitution of the visible Church—in such a sense *essential*, that without it the visible Church could not exist as such. This is the very point at issue between Mr. Daubeny and the Christian Observer.

Presuming, therefore, that we shall not be accounted responsible for what appears to us the irreconcilable inconsistencies of the Author whose work we are considering, the first authority we shall produce in support of our opinion, is that of our Church, in the article in which she professedly defines the visible Church of Christ to be “a congregation of faithful men, in which *the pure word of God is preached*, and the Sacraments be duly administered according to Christ’s ordinance, &c.,” and we are willing to abide by Mr. Daubeny’s interpretation of that article. “The XIXth Article points out the two characteristics, by which the visible Church is to be known on earth; namely, *purity of doctrine*, and *a right administration of the Sacraments*, according to Christ’s ordinance.” (Letter, p. 29. See likewise Appendix, p. 403.) Now it will be acknowledged that a definition, which includes any other than the essential properties of the thing defined, is superfluous and improper.

Our next voucher shall be Bishop Jewell, who, in the Defence of his Apology, referring to the passage of Scripture which represents the Church as the pillar of the truth, adds, “for that she stayeth herself only by the word of God: *without which word the Church, were it never so beautiful, should be no church*” (p. 3. Ed. 1611.)

We proceed to Hooker. He has written at large upon the nature of the Church, under all its acceptations. Yet when he treats of it as the visible Church, he is always careful to include pure doctrine as *essential* to its existence. “The unity of which visible body and Church of Christ,” he says, “consisteth in that uniformity which all several persons thereunto belonging have, by reason of that one Lord, whose servants they all profess themselves; *that one faith, which they all acknowledge*; that one baptism, wherewith they are all initiated.” (Ecc. Pol. iii. 1. Oxford ed. vol. i. p. 348.) He never loses sight of this essential ingredient in the composition of the visible Church; but while he admits as members of it, those who, in respect of some parts of their profession are worthily hateful in the sight of God, it is because *the main parts* of their outward profession are sound. (p. 351.) So the idolatrous Israelites continued the sheep of God’s visible flock, because they *retained the law of God*. (p. 352.)

As Mr. Daubeny has appealed with great confidence to the authority of Bishop Hall, he cannot justly take exception against the same authority when produced by us. In his Apology against the Brownists, the pious Episcopalian writes:—“After all your shifts and idle tales of constitution, you have separated from this Church against the Lord; not with the Lord, from it. If there be Christ with us, if the Spirit of God in us, if assemblies, if calling by the word; whatsoever is, or is not, else in the constitution, there is whatsoever is required to the essence of a Church. No corruption either in gathering or continuance can destroy the truth of being, but the grace of being well. *If Christ have taken away his word and*

spirit, you have justly subdued; else you have gone from him in us." (Sect. vii.) In the expressions "the truth of being," and "the grace of being well," we may observe the distinction of Mr. Daubeny, between the "being" and "perfection" of a Church; to the latter of which he allows purity of doctrine to be necessary. Bishop Hall makes it necessary to the former.

We trust that Mr. Daubeny will give us credit for not insisting upon *absolute* or *perfect* purity of doctrine as essential to the being of a Church. For then it might be proved, that no Church ever has existed, or ever will exist upon earth. What we contend for is, that spirituality or purity of doctrine, *in some degree*, is essential to the being of a Church.

It was upon this ground, and not on that of the non-essentiality of pure doctrine to the being of a Church, that the Church of Rome was by many, if not most of the Reformers, admitted to be a true Church. With all its errors and corruptions, it retained a portion of pure doctrine, which preserved it in existence. The acknowledgments of Mornæus and Zanchius, quoted by Hooker, are full and decisive to this purpose. (See Discourse on justif. § 27.) Hooker himself affirms of Rome, with her "we dare not communicate concerning sundry gross and grievous abominations; yet touching those main parts of Christian truth wherein they constantly still persist, we gladly acknowledge them to be of the family of Jesus Christ." (Ecc. Pol. vol. i. p. 335) The observation of Bishop Hall is not less pertinent. Of the Papacy the Church of England, he says, "acknowledges her sisterhood, though she refrains her conversation. As she hath many slavish and factious abettors of her known and gross errors (to whom we deny this title) affirming them the body whereof Antichrist is the head, the great whore and mother of abominations; so again, how many thousands hath she, which retaining the foundation according to their knowledge, (as our learned Whitakers had wont to say of Bernard) follow Absalom with a simple heart: all which to reject from God's Church were no better than presumptuous cruelty." (Ap. against the Brownists, § xxiii.)

And indeed Mr. Daubeny himself, by affirming, in the letter addressed to us, that purity of doctrine does "not constitute the *only* characteristic" of the visible Church; (p. 34) and that spiritual worship is not *every thing* necessary to the constitution of the Church; (p. 37.) more especially by admitting, in his Appendix, (p. 127.) that the characteristics of a church are, "government and doctrine," has admitted all that we contend for, and all that is necessary to our complete justification, in the censure which we ventured to pass upon the passage under discussion.*

We have always been willing, and even forward to acknowledge the merits of Mr. Daubeny. He has written much that is valuable; and much that deserves, not only the serious attention, but the gratitude, of those who claim the title of members of the Church of England. To his late Discourses, on one of the most important doctrines of Christianity, with a few exceptions, we paid the tribute of just commendation. And to come to the subject in controversy, we fully admit the legality of affixing whatever meaning an author pleases to the terms which he uses. We should, therefore, have had no cause of dissatisfaction with Mr. Daubeny, had he included or excluded any simple ideas, in his complex notion of the visible Church; provided he acquainted his readers with the peculiar sense in which he used the term. What we object to, and what we think we have reason to object to, is the value and efficacy ascribed to the visible Church, even when expressly bereaved of spirituality and purity of doctrine. With no exception even for this case, Mr. Daubeny represents it repeatedly as "the *only* covenant-*ed* plan of salvation." (See App. p. 384, and the whole Letter vii. particularly p. 370, 371, 375) Agreeably to the same contracted, exclusive, and, we are persuaded, unscriptural system, we find all those churches which are not episcopal; those, for instance, of Germany, Switzerland, Holland, and Scotland, by an emphatic *preterition*, of which, on another subject, Mr. Daubeny well understands the force, excluded from the privilege of holding forth to its members a covenanted plan of salvation. (App. p. 129) Far removed from this "magisterial stiffness," as Bishop Burnet terms it, is the moderation of the XXIII^d Article of our Church.

We are as averse as Mr. Daubeny can be to the separating or setting at variance the spirituality and the government of the Church, both of which, by their Great Author, were intended to be kept in constant union. Since, however, they are *actually* separable, for they have been and are separated; we think it far less dangerous unreservedly to declare our preference of spiritual religion, than by a reluctance to acknowledge that superiority, to tempt men to place an ineffectual and fatal reliance upon external observances. And for this opinion we fear no imputation upon our principles, as members of the established Church, from any, whose information and freedom from prejudice, qualify them to pronounce a righteous decision upon the subject.

The contempt which Mr. Daubeny expresses for the party attacked, both in his titlepage, and in various parts of his Letter, he will excuse us if we condescend neither to reply to nor retort. But when he represents us as considering "the essence of the Gospel to be in a great measure contained in the unscriptural peculiarities of Calvinism." (p. 44) we cannot refrain

* The non-existence of spirituality in the Church of Rome, supposed to be consistent with its being as a Church, is, in p. 51 of the Letter, dwindled down to its being, "in a great degree," superseded.

from admiring, that an author of respectability should pay so little regard to his reputation, as to hazard a charge for which ignorance alone could supply the foundation.*

We cannot conclude, without again expressing the reluctance with which, from the beginning, we have been drawn into this fruitless and uninteresting controversy; and it is our wish—with some reserve, our determination—never to resume it.

We beg to inform A PARISH PRIEST IN THE COUNTRY, that we never entertained a hope of obtaining the approbation of the violent.

SECTARIUS PACIFICUS is, doubtless, a misnomer.

A. R. A.; J. on Religious Controversy, and J. M. will appear, if possible, in our next.

E. on Enthusiasm; W's Translation of an Ode of Horace; W. H. L.; J. S. C.; C. on Eternity; RATIONALIS; T. S. F.; G. H. C.; R.; AN OLD EPISCOPALIAN; G. B.; are received.

We thank WAYRING for his last communication, and trust he will see reason to forego the intimation intimated in the Postscript.

* After this sheet had been sent to press, we received a Letter containing many just remarks on Mr Daubeny's pamphlet. We extract a few passages, not thinking it necessary to repeat what has been already said, or to follow our Correspondent through all the instances of inconsistency and unfairness which he has alleged against Mr Daubeny.

“—The question at issue seems to be, Has or has not Mr. Daubeny maintained the opinion that episcopal ordination is essential, but that spirituality of worship is not essential to the being of a church? This is the opinion which you have attributed to him, and it is one which he has not disavowed. He says, indeed, (Letter, p. 27) that he had decidedly renounced the sentiments which you supposed to be conveyed in his writings. But where has he renounced the above sentiment, which, as far as I can discover, is the only one ascribed to him by the Christian Observer.”

“Mr. Daubeny, (Letter, p. 11) applies to himself what you (No. 3, p. 176—179.) have distinctly and exclusively applied to the Anti-Jacobin Reviewers. Indeed, by no latitude of just interpretation, can any part of your critique be considered as pointed at Mr. Daubeny, except that fragment of a sentence in which his name is incidentally mentioned. What then could have been Mr. Daubeny's motive for this unwarranted appropriation? Did he sympathize with the Anti-Jacobin Reviewers, and wish to make a diversion in their favour? Or was it his object to discredit your work? I can suppose him to have felt the force of both these motives.”

“Mr. Daubeny (Letter, p. 21.) informs his readers, that you had represented him as saying, that spiritual worship is of no importance: at the same time in your Number for May, p. 344, you expressly deny that you meant to impute to him that he did not consider spiritual worship as of very high importance.”

“Mr. Daubeny charges you (Letter, p. 65) with having again brought forward the obnoxious words which have given birth to this fruitless controversy, as a quotation from his writings. Had he read the passage (No. 5, p. 343) to which he alludes, with common care, he must have seen that the words were brought forward as a quotation from *your own* work, and not from *his*.”—

S. L.